THE Universalist Leader

Boston February 28, 1925 Chicago

The Place of the Religious Press in the Nation's Life

THE religious press serves the highest life of the nation in numerous indispensable ways. The whole Christian enterprise in the modern world is indebted to its press to an extent vastly greater than is usually recognized.

Moral problems which rely upon an educated public conscience for their righteous issue are brought steadily before the attention of the Churches.

The various benevolences and missionary operations of Protestantism as a whole could scarcely exist, still less prosper, apart from the earnest advocacy of its press. More and more does it spread the good news of the Kingdom's progress at home and abroad. At the same time it is in touch with the weak, the needy, and the importunate phases of our common task of evangelizing the nations. The lover of Christ as Lord can scarcely understand his goings forth as in the days of old unless he reads the weekly dispatches from near and far that publish the countless enterprises of the Gospel.

One's spiritual life is deepened and enriched by the instructions and exhortations of Christian journalism.

Those of us who appreciate the fact that secular journalism is a dangerous business, look to the leavening value of Christian journalism as a sane and sanctifying force in human affairs. These affairs are exceedingly complicated just now. They require the trained editorial mind which makes correct diagnoses, couched in terms that convey the maximum of adjustment with the minimum of friction.

For these and other reasons, I read all the Church papers I can obtain, and have never read a single one that did not broaden my viewpoint, and also my sympathies. If the best material found in them could be made less fugitive, placed in some permanent shape, it would astonish not a few lofty Intellectuals. I sincerely hope that every one to whom this brief message comes will do all he or she can to widen the circulation of our religious periodicals.

S. Parkes Cadman

President Federal Council of the Churches of Christ in America.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

SOME LITTLE STRAWS

SOME little straws show the way in which the wind is blowing. In our correspondence of a single day there are significant signs that the appropriations to the work of the Federal Council of the Churches of Christ in America made by the Board of Trustees in New York have touched deeply large numbers of people who have had little knowledge of the Universalist Church in the past.

A professor in the School of Religion in the University of Southern California, a man of wide travel and experience and a devoted member of another Church, writes as follows: "I read the *Universalist Leader* each week as it comes to our University Library, and was touched by the delightful account of the gift of $7,000 to the budget of the Federal Council. It is one of the most gracious and kindly acts I have ever known and it speaks volumes for the leadership of your Church."

A Presbyterian, a friend of the editor, writes as follows: "That action of the Universalists, at Nash's suggestion, of giving $7,000 to the Federal Council was one of the most Christian things I ever heard of. We were much moved by the spirit of it."

These expressions and others like them which we have not space to quote, indicate not only that there is a new appreciation of the Universalist Church, but that there are a great company of devout Christians in all the Churches into whose souls the iron of cruel and false denominationalism has entered deeply.

We were inclined to think that Arthur Nash had gone too far in his New York speech in his characterization of this evil. We realize, of course, that it needed his Boston speech to bring out the other side and to represent fairly his own conviction. But the more we see of the impression made among the best Christians outside of our own ranks by what was done in New York, the more we are convinced that something at least of that extreme statement and fierce denunciation was necessary to loosen the hold of this great evil in all the Christian Churches.

While we rejoice in what we have done in a broad, tolerant, Christian spirit for causes outside of our own denomination, and while we emphasize that as individuals and local churches we have been doing the same kind of thing throughout our history, let us not forget the weakness of the human heart and the fact that narrowness and bigotry, selfishness and pettiness, have likewise been a part of our history, both as a denomination and as individuals, and let us be grateful to those who point it out.

* *

ALL GOING WELL?

IS all going well with the Five Year Program? Are there any snags or rocks in the channel the campaign ship is compelled to take? Can the course be changed if there are? Is the port in sight?

Through the eyes of Judge Hill and his loyal colleagues we have been looking from the pilot house, and studying the charts.

We do not consider it any part of our duty to whip up false enthusiasm, cry peace when there is no peace, ignore difficulties or lie about achievements.

The simple naked truth is that it is too soon to tell how things are going—to-morrow, March 1, the real campaign begins—that there are difficulties, but that there are signs of promise which convince us that the thing will be done, and done as projected.

The reasons for this conviction are: First, Judge Hill himself, his sense, his resourcefulness, his good humor, and his courage. He is one of the best leaders we have met. Mr. Kerr, Mr. Friend, Mr. Pinkham, Mr. Dewick, Mr. Winchester, Mr. Krayer, Mr. Williams, Mr. Alexander, Mr. Nevin, Mr. Langtry, Mr. Hull, Mr. Lothrop, also are strong men.

Second. The courage and loyalty of the churches which have tackled the job, many of which already have put the whole program in their budgets.

Third. The nature of the opposition. It largely relates to specific items on the program. It yields in the face of two things: Explanation as to the real meaning of the thing opposed, and how it became a part of the program, and the statement Judge Hill has made effectively wherever he has gone that no Church, political party, Rotary Club, or organization of any kind ever had a program to which all subscribed in every detail. If we get a program which the majority have adopted, the best part of which we can endorse, we ought to ask ourselves carefully whether it is not our duty to take the things we don't like for the sake of those we do.

Judge Hill would be the last to urge any man to go against his conscientious convictions, but he does ask them to go against their best judgment as to specific details, and as to those details to take the judgment of their comrades. This has proved mos

effective. Men have said, for example: "I don't like the Washington church, but I see that our denominational good faith is involved. I see that the whole program of the Church at large is involved, and for the sake of the cause as a whole, I will work for it."

Judge Hill also has said most effectively that we are committed publicly to this entire program, committed by repeated votes of conventions and boards, and that we can not expect the support of men of affairs, of men of much wealth, or little wealth, either inside or outside our denomination, if we exhibit indecision and inefficiency in our business.

He has said that Congress or State Legislatures almost always turn things down, good or bad, when those who ask legislation are not agreed as to details.

To us it is an encouraging thing that our people, ministers and laymen, think for themselves, do not let themselves be swept away by a wave of enthusiasm, look before they leap.

The man who stands up in opposition, provided he has not an old grudge to pay, provided he is not constitutionally mulish, and provided he will be open-minded and fair, may render a larger service than the man who follows along but who never thinks.

There have been such men already in this campaign. They have made our speakers think the subject through and reach higher levels of lucidity when they go to other men. Our faith in our success is deepened because we have them.

Our faith in our success fundamentally, however, rests on the rightness of our cause. We, as a Universalist people, are set in this world to create faith in a good God, a good universe, a good big job cooperating with God and the laws of His universe, and a good outcome.

We can't do this without an effective organization, and the Five Year Program is giving it to us.

We are in it, brethren. Let us go through.

* *

AN UNEXPECTED DEVELOPMENT

IT comes with something of a shock to conservative workers for peace that all peace talk is "deprecated" by some of our high officials.

We have been accustomed to differentiate between "extreme pacifists," who insist on pledging everybody to have nothing to do with future wars, and "moderate" or "rational" or "constructive" workers in the peace movement, who are pushing steadily ahead creating the sentiment out of which will come the international organizations essential to peace.

Well, it appears that we all are much of a piece—all misguided, all dangerous.

A great missionary conference was held recently in Washington with representatives from all parts of the world. A highly placed official who is said to have been in hot water with his chief a number of times because of his public speeches, is alleged to have deprecated confidentially "all this talk of good will" at the conference, as making it harder to get the appropriations needed for navy and army.

The only logical deduction from that kind of position is that the Church of Jesus Christ must keep still and perhaps go out of business because of the effect it may have on the navy.

There, unfortunately, is additional evidence as to this state of mind. Secretary Wilbur has been saying publicly some things to show us that "the next war" may not be so deadly and bad as we have been making out. He is aiming apparently at Will Irwin's books and the famous address of the Rt. Hon. Winston S. Churchill, now Chancellor of the Exchequer in the British Government, on "Shall We Commit Suicide?" These gentlemen and others have been showing clearly that future wars will be wars of entire populations, that the bombing areas will extend farther and farther back from the so-called lines, that poison gas will be deadlier than any hitherto used, and that tanks, cannon and various new engines of destruction will be used on a scale never seen before.

> "But all that happened in the four years of the Great War was only a prelude to what was preparing for the fifth year," said Mr. Churchill. "The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the *morale* to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. Arrangements were being made to carry simultaneously a quarter of a million men, together with all their requirements, continuously forward across country in mechanical vehicles moving ten or fifteen miles each day. Poison gases of incredible malignity, against which only a secret mask (which the Germans could not obtain in time) was proof, would have stifled all resistance and paralyzed all life on the hostile front subjected to attack. No doubt the Germans too had their plans. But the hour of wrath had passed.
>
> "The War stopped as suddenly and as universally as it had begun. The world lifted its head, surveyed the scene of ruin, and victors and vanquished alike drew breath. In a hundred laboratories, in a thousand arsenals, factories, and bureaus, men pulled themselves up with a jerk, turned from the task in which they had been absorbed. Their projects were put aside unfinished, unexecuted; but their knowledge was preserved; their data, calculations, and discoveries were hastily bundled together and docketed 'for future reference' by the War Offices in every country. The campaign of 1919 was never fought; but its ideas go marching along. In every army these are being explored, elaborated, refined under the surface of peace, and should war come again to the world it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of these which will be incomparably more formidable and fatal."

Mr. Wilbur felt it necessary to take issue with these pronouncements put forth not by theorists, but by men in the very forefront of practical affairs. He told us that it was all exaggeration, and pointed to China as evidence. Ye gods! War in China, where for ages they have stopped battles for rain, cited as evidence of what would happen in highly industrialized countries like ours! The state of mind, however, is the interesting thing. It is the state of mind which is alarmed because Christians assemble and sing "Blest be the tie that binds," and clasp hands with fellow Christians of another race or nation. Our old friend Rear-Admiral Bradley A. Fiske, U. S. N. retired, unconsciously the most power-

ful creator of peace sentiment in the United States of America, affords another illustration.

Speaking of all causes of conflict between the United States and Japan he said: "Japan holds most of the trumps largely because of the conviction of millions of our good people that peace is the noblest condition of mankind. . . . Even if we believe that Japan does not actually wish to go to war, we should realize that the tremendous peace propaganda in this country tends toward handing the key of the situation to Japan and even putting the United States in her power."

The views of men like Admiral Fiske account for the surprising hostility in Washington to the great peace convention held there recently under the leadership of Carrie Chapman Catt. Here were represented the most powerful women's organizations in the United States. Here were assembled some of the greatest students of the causes of war, leaders in international affairs, veterans of the great war, who led in the discussions. There was never a word about "peace at any price," but deep-rooted conviction that the world to-day is intelligent enough to work out deliverance from war, and that there is good will enough to do it if not thwarted.

And yet because of this same state of mind that peace sentiment has become "too powerful," this mighty assembly of the best women of America was derided as "a cat convention."

These unexpected developments indicate that the Church of Christ has a real fight on its hands. If it yields in its contention that war is un-Christian and must be stopped, it might as well yield everything.

But it won't yield. Never were the signs better. The constructive peace men will not be scared out by lumping them in with their more radical brethren. The only anxious moments they will have will be over the question whether the radicals from the start might not have appraised the situation better than they did and have done more to force the issue.

* *

THESE SENTENCES SOUND FAMILIAR

> "Are we willing, as sectarians, to mount upward on the Cross, to see our petty systems have their day and cease to be, as but broken lights of him who is far more than they? If, for his sake, we are like-minded with St. Paul, who was prepared to reckon himself accursed from Christ for the salvation of Israel, surely we may shine before men with that apostle. In this spirit we can satisfy the challenge of the modern world, which frankly accuses Christians of being the worst foes of Christianity."

THESE sentences sound familiar. They bring echoes of Universalist gatherings in recent months. They recall an argument pro and con in our correspondence as to the place of denominations. However, running them down we find that they were not uttered, in this form at least, at any of our denominational gatherings. They are part of the inaugural address of Dr. S. Parkes Cadman of Brooklyn upon assuming the office of president of the Federal Council of the Churches of Christ in America.

For the next four years the Federal Council will have a broad, bold, constructive leader. We shall do well to rally behind him and do all in our power to make his administration a success.

The Federal Council is calling all of us, inside and outside of its organization, to do the Christian things first and the denominational things second. In Dr. Cadman's address we hear an echo of the great words of Jesus, "Seek ye first the Kingdom of God and his righteousness." Even the greatest idealist of history realized and said that all other things would follow along in their proper places.

* *

MR. KELLERMAN'S PAMPHLET

A PAMPHLET comes to our desk from the pen of the Rev. R. S. Kellerman of Hop Bottom, Pa., entitled "Universalist Educational Parallel Columns," containing a statement of doctrines under the heads of Universalism, Modernism, Fundamentalism. The statements of doctrine are made without argument or comment, and in a spirit of kindness and fair play. On the reverse side are, "the invitation of the author," the list of Pennsylvania ministers, and announcements of Tufts, Lombard and St. Lawrence. It is designed and executed in striking mechanical fashion, and is a great tribute, in appearance, to the combined work of the author and printer. It is intended for free distribution for those who can use it to advantage in their work of teaching and extending Universalism. Sample copies are being sent to all the ministers in the denomination. A small edition only has been printed, but large enough to test the question as to whether there is a demand for such a publication. Mr. Kellerman writes:

"A sample copy has been sent to each of our ministers. The first copies were fastened by wire clasps, which was contrary to the postoffice's rules, and many if not all the copies were probably thrown out. Any one wishing a copy may receive it by writing to the Rev. R. S. Kellerman, Hop Bottom, Pa."

* *

SOME OF THE PEOPLE FOR WHOM WE MAKE THE LEADER

OF course we are glad and proud when our leading ministers and laymen, as they frequently do, compliment us on the paper we are making and tell us, what we honestly believe to be true, that it is one of the best religious journals of the country. But frankly, it is not these but such a letter as comes in the mail this morning that brings the choke and the thrill and the sense that the mechanical daily tasks are humanly worth while. This letter comes from an isolated Universalist who receives her paper by a rural delivery route in Arkansas:

> *Dr. Marshall:*
>
> I'll try and pen a few lines. I'll have to quit taking the *Leader*. I have been sick since July last and my eyes are so weak I can hardly see to write at all. Am up a little at a time. I am past eighty years old. I'll miss the dear old *Leader* so much, but I have the paper since June last unread. I have enjoyed it *so much*. Hoping you'll still have good success in publishing I'll close. May God bless your labors.
>
> Your sister in the blessed faith,
>
> ——— ———.

H. M.

Dr. Hall on the Universalist Leader

One Parson is Puzzled

Frank Oliver Hall

EVENTS which have recently transpired in our fellowship have produced in me a sense of profound perplexity. I have carefully read the *Leader*, seeking relief and enlightenment, only to find my perplexity increased. Note, for instance, the excellent editorials in the issue of Feb. 14. The Golden Rule Fund is "the biggest and best thing we have ever decided to do" (see editorial No. 2). Now, grant that the Golden Rule Fund is an excellent thing, just why is it any bigger and better for John Smith to give to such a fund, which will be dispensed by others, than it is for him to give directly to some good cause with which he is familiar and in which he is personally interested? The assumption seems to be that John Smith, being a Universalist, has narrowly refused up to this time to aid any cause outside the Universalist denomination, and that now, thank God, he has broadened and found a bigger and better way. Now, I happen to have been John Smith's pastor and confidant, and I know that for years he has given generously to many humanitarian causes. John Smith will never mention this fact lest he seem to seek glory and advertisement. But, really, why is it any bigger and better for him to give to a Golden Rule Fund, with capital letters, than it is for him to administer his own golden rule funds, with small letters? Has any one read a certain passage from the sixth chapter of Matthew—something about not sounding a trumpet, and the relation of the right hand to the left?

But let us push on. We learn from the next editorial (No. 3) that appropriations have been made from the Golden Rule Fund: $7,000 to the Federal Council of Churches, for publicity work, and $1,000 toward a union chapel at Fort Snelling. Fine! I know the officials of the Federal Council and honor and love them, almost, but not quite, as well as certain other men in our own fellowship. For instance, there is Hal Canfield down in Carolina. (He will thump me for writing this because as a trumpeter he is a pitiful failure.) Hal Canfield is a whole industrial commission (small letters, please) condensed in one person. He is trying single-handed to take care of ten or a dozen rural churches, working to make each a social center, housing a public library, a meeting place for any group of people, old or young, who want to do social service. He needs help. What couldn't he do with $7,000 a year! Now, granted that it is good to give to the Federal Council, why is it any bigger and better than it is to help Hal Canfield do exactly the same kind of work?

But this $7,000 has been donated to the Federal Council for publicity work, to promote great meetings, advertise, pay the salary of an advance agent, and the like. Good! But let me remind the Editor that a year ago last summer he made one of a team of Murray Lecturers who toured New York State proclaiming as broad and generous a message as was ever preached. (*Sub rosa*, not for the Editor's eye. He not only did the work, but he paid all his own expenses. In fact all Murray Lecturers *so far* have served without pay for the love of the cause.) The New York meetings did not amount to much, for our Church officials felt that they could not afford to pay for an advance agent and advertising. Now, granting that the appropriation to the Federal Council is good, just why is it bigger and better for us to make such a gift than it would be to make a similar appropriation to promote our own generous and stimulating message?

I believe in union chapels, if they are really union, and have no fault to find with the gift to Fort Snelling. But somehow I fail to see why it is "bigger and better" to make such an appropriation to a chapel over which we have no control and where ideas which we believe to be false *may* be preached, than it is to give a similar sum to a chapel where our conception of truth *shall* be proclaimed. If the Churches composing the Federal Council have a gospel "bigger and better" than ours by all means let us at once merge our churches into other fellowships. But if we have something large and fine to preach and to put into practise what is there small or narrow or "cussed" in giving ourselves to that business? Narrow denominationalism is hateful, like narrow politics or narrow business. But just what is narrow sectarianism? Paul at Athens accepted an invitation to preach to Epicureans and Stoics. He proclaimed his own conception of truth. Was he narrow because his heart was stirred in him when he saw the city wholly given to idolatry, and would it have been a sign of bigness and broadness if he had contributed largely from his profits in the tent-making business toward the support of the temple of Apollo?

Let us get back for a moment to our friend John Smith. Some one comes to him and asks for a gift to the Federal Council of Churches. "Surely," says John Smith. "I believe in co-operation between Churches. Here is a thousand dollars." A month later John Smith asks his pastor, "Who is our representative of the Universalist Church on the Federal Council?" "Oh, we have no representative. We are excluded." The next time the solicitor comes to John Smith and asks for a gift to the Federal Council, he says: "No. My means are limited and I propose to give my thousand dollars to the Children's Aid Society in which my Church is especially active." Must we write poor John Smith down as hopelessly afflicted with "denominational cussedness?"

"It chagrins us that it should be considered so great a thing for a church to help churches and causes outside the denomintional fold." (Editorial No. 2.) Shades of Hutchinson,

and Burbank,
and Goddard,
and Metcalf,
and Perin,
and Troup,
and Cooper,

and all our widows who have given their mites, and ————————!

But what is the use? Dear Mr. Editor, please read Matt. 6 once more and suffer no longer from chagrin.

Hail Balto! Good dog! (Editorial No. 4.) Hail also "Eskimo Pete," "Seppalla" and the rest, that dragged a sled laden with diphtheria serum through the Arctic night. Here is fine material for some new Browning to make a poem entitled, "How we carried the serum from Nenana to Nome." But would it have been bigger and better if Balto and his little band of human and canine co-workers had tried to haul all the sleds in Nenana instead of one, and deliver to Nome every brand of serum in addition to the one especially needed? Application: Is it any bigger or better for a little band of Universalists to try to haul thirty-two Churches (God speed them all!) than it is to haul their own?

We have our own especial sled to haul, our own especial serum for the cure of sinful souls. I hope that we believe in our own anti-toxin. If not, or if the sled is hopelessly broken down, let us scrap it and help pull another. But if our particular work is worth doing, our serum worth carrying, our sled serviceable though not entirely satisfactory, why not take hold with all our might and make ours an effective instrument through which we can serve? I insist that the Universalist people have never tried to build sleds for the sake of the sleds. We have always thought of our churches, our schools or colleges as the instrumentalities through which we can make our contribution to human welfare. And I am just dull enough to believe that the "biggest and best" contribution we can make is through our own institutions, especially fitted, because we have built them ourselves, to be the instruments of our service.

Enough! By this time I have surely revealed my perplexity. I fear that poor John Smith and I must shrink into the background as hopelessly antique, for the "bigger and better" way does not seem to us an inch wider or a bit pleasanter than the one we have traversed long.

The Universalist Leader on Dr. Hall

WE publish the above article for four reasons:

1. The views of this writer and any others who may agree with him are entitled to their day in court. The effective way to get into the court of denominational opinion is through the columns of the *Universalist Leader*. We believe it to be our duty to give a fair hearing to all sides of important questions.

2. If the policy of the denomination, which in this case is the policy of the *Universalist Leader*, can not stand the most vigorous kind of attack, it had better fall. In our view the policy is Christian and therefore is impregnable.

3. The writer says what he has to say in an interesting, even brilliant, way. We do not like to publish arguments for or against this policy or any other which are not live and interesting. If a bit of humor creeps in, all the better. And of course a correspondent must be a gentleman (or lady), and preferably a "scholar," and, above all, a Christian.

4. In this case the correspondent is one of our leading men, a great preacher, a man of power in his class room at Tufts College, a writer of some distinction, and a loyal helper of the *Universalist Leader*.

That makes it all the more necessary for us to set forth, as plainly as we can, the serious mistakes which he makes. To get anywhere we shall have to ignore what is whimsical, ironical, and humorous. Dr. Hall is not perplexed as he pretends. He knows exactly where he stands and what he wants to say.

Dr. Hall's fundamental objection to our editorials and to our denominational policy is "the assumption that John Smith or the average Universalist layman, being a Universalist, has narrowly refused up to this time to aid any cause outside the Universalist denomination, but now he has broadened and found a bigger and better way." He then proceeds to tell what John Smith has done already in world service.

If that indeed were our assumption, or the assumption of anybody inside or outside our Church, we might properly be called sharply to account.

We respectfully refer Dr. Hall to our editorial, "Consistent with Our Past," printed Feb. 7, one week before the editorial from which he quotes. We cite many examples of Universalists "being big enough and unselfish enough to give strength, time and money to causes which have no direct relation to the Church itself, but mean something for the good of mankind," and then say:

"We would like to record one half or one-quarter of the things of this kind that we know exist. They would fill a volume. They are our greatest treasure. They make our Golden Book of non-denominational, non-sectarian, absolutely unselfish deeds."

Admitting that we are right and that Dr. Hall is right as to the spirit which has characterized Universalists in the past, let us come to his main question. Were we justified in referring to the Golden Rule Service Fund as the biggest and best thing we have ever decided to do? Why is it a bigger and better thing than for the average layman to hunt out good causes and help them directly?

Our reference in this particular editorial of course was to what we had done collectively in adopting a big, broad, unselfish denominational policy. Is it a good thing for a man to act like the John Smith he describes, hunt out good causes and back them up? Enthusiastically we agree that it is. We have sat on too many boards working for the down and out, for education, for public health, for a square deal, to feel other than deepest gratitude to the men like John Smith, who make the work possible. To be sure, about as much money is wasted in charity as in buying fake securities, by the men who act because of kind hearts and not because of informed minds.

But for the John Smith of our correspondent, whom he pictures so graphically and feelingly that we are sure that he is always wise, and for the John

Smith who is self-effacing and humble, we have genuine admiration.

Dr. Hall, who has labored so long and so effectively for progressive causes, will agree, we think, that a much harder thing to bring about than individual generosity, is collective generosity. The way of social progress is for far-sighted individuals to point the way and create public sentiment. It is a good thing for John Smith and a few others to put their hands in their pockets and start a free public kindergarten. It is a better thing when the town meeting votes to take it over and run it.

It is a fine thing when a Universalist becomes informed and decides to send money to help spread the Christian ideal in Japan. It is a higher step when the denomination, or a majority, becomes informed and takes action as a body. It is even a higher and finer thing for John Smith, the individual, when he not only gives, but teams in with his church in giving, when he plays not a lone hand, but plays the game with others. Team work always calls for higher, finer qualities than individual star playing.

The collective or joint action of church members and of citizens through a denomination or through a town meeting also has an enormous value educationally upon the church and upon the community.

Not all Universalists in their relation to "good causes" act like John Smith. Collective action will have an informing and stimulating effect upon those who have been selfish or, what is more often the case, uninformed.

The contagion of good works is as true as the contagion of evil.

We are of the opinion that the Golden Rule Service Fund will raise $200,000 a year for charity, for education, for various forms of human service, and raise it from men who for those same causes, if not approached in this way, would have given nearer 200,000 cents.

So far as the philanthropic side of this matter is concerned there is another thing to be remembered. The Board of Trustees of the Universalist General Convention, acting through a committee they appoint, will help individuals find out not only what are good causes, but what are among the most urgent and useful. It will help John Smith, Universalist, in his private giving, to know what the soundest judgment of the denomination is in collective giving.

To give as a denomination to good causes through a Golden Rule Service Fund without any regard to race, sect or creed, is "the biggest and best thing we have ever done" because it is the most Christlike. It asks us to set in the forefront the common good and not a denominational good. In the highest sense they are synonymous, but we in the churches do not always see that.

As to the glory and advertising which a man gets out of giving, Dr. Hall renders a distinct service in reminding us of the Master's words, Let not your left hand know what your right hand does. For the man of fine feeling that is the way of deepest satisfaction and peace. The Master, however, recognized that there was another truth that must go along with it—not contradictory but different. It is, "Let your light so shine before men that they may see your good works." There are glory seekers and advertisers, we all know. Dr. Hall probably is not referring to the men who have put up money for the new fund in our Church, for it happens that they do not need advertising. And it is a distinct sacrifice for a man who has money to give away to let that fact be known. Frequently when well-to-do men let it be known, it is at the insistence of those who say that "the example will count with others," "it will help to have their names publicly identified with the project," "it will have two or three times the value of the sum contributed if you only let us advertise it."

It is with what Dr. Hall says and implies about our appropriations to the Federal Council that we find ourselves in sharpest disagreement. He "loves" the officers of the Federal Council. He loves other men in our fellowship better. So do we. Dr. Hall is one. Harry Canfield is another. We know them better.

He fails to see why it is bigger and better to appropriate seven thousand dollars for the Federal Council than for Canfield, one thousand dollars for a chapel we do not control than for one that we do control.

And he then shows why he thinks it is not better. In fact, he apparently commends his John Smith for not giving anything at all to the Federal Council. It is because Universalists are not represented officially in the Council.

We have not said that any specific appropriation for non-denominational purposes was bigger and better than some other specific appropriation for denominational purposes. Quite the opposite may be true frequently. What we have said and reiterate is that the biggest and best thing we have done as a denomination is to start raising a fund to be used in the spirit of Jesus for the good of humanity, regardless of its effect upon ourselves.

The facts about our not being in the Federal Council are these: Some of the denominations in that Council understand us and want us in. Others, notably strong Southern Churches, do not want us in and will withdraw if we are taken in. Representative Universalists have said to the officers of the Federal Council repeatedly: "Your first job is to make your experiment in interdenominationalism succeed on the lines you have mapped out. Don't consider us. We will work with you wherever there is a chance, and we will trust to time to clear away misunderstandings." Which is the bigger and better attitude, to demand recognition as a price of help, or help if we are in a position to help without regard to place or reward?

And we are in a position to help. The few thousands we give mean more morally than tens of thousands from many others. It is not a thing to which we are pledged. We owe no dues. We can't even get in. What we do, therefore, is from conviction of the value of the thing and pure Christian love. It is bound to affect powerfully people of the Churches inside and outside the Federal Council and outside all Churches.

Our influence is vastly greater to-day outside the Federal Council, helping cheerfully where drafted or where we see a chance, than it would be inside represented in proportion to our numbers. If we refused

to go in we would lose that moral power. If we helped grudgingly we would lose it. If we did it to advertise ourselves it would be gone. If we do it in the spirit of Jesus, it will be dynamic. The little we have done for the Federal Council—pitiably small in comparison with the need—and quite apart from the special objects helped, has had the noblest kind of effect in removing false ideas about what we are, and in promoting our ideals of Christian unity.

The support of movements led by Cadman and backed up by men like Harry Emerson Fosdick is not analogous to Christians contributing to a temple of Apollo.

On the contrary we are giving to Christians, the majority of whom think as we think and work for what we work for. They may not be saying in every other sentence, "All men will be saved," but they are on the job of saving them.

We are glad that our correspondent has twice advised us to read Matthew 6. He should have read it with more care himself before he cited it as authority for the gospel of partialism and sectarianism which he proclaims.

The chapter opens with the noble injunctions against ostentation and display to which we subscribe with all our hearts. It leads us through that prayer of the ages that the kingdom may come and the will be done on earth as it is in heaven. And it comes up to that sublime climax, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Those are marching orders of Jesus Christ to Christian denominations. We ask Dr. Hall to meditate on the entire chapter.

There is sound advice in the closing paragraphs of his article, to strengthen our own churches, schools, colleges, as instrumentalities through which to make our own contribution to human welfare.

That is the meaning of the Five Year Program for which the Board of Trustees, the denominational officials, Judge Hill and the laymen and the *Universalist Leader* are working with all their might.

There is wise warning in what he says about not hauling thirty-two sleds when we have strength for one. In our opinion the biggest factor in the hauling of our own denominational sleds has not been the weight piled on them but the fear and discouragement in our own hearts. If we can but transform the spirit of Universalist workers we will unlock resources of service in persons and in money we have never even begun to touch.

We need the baptism of the Holy Spirit, and since we have committed ourselves to this Golden Rule Service Fund it seems to be coming with quickening power.

Editor.

Cruising Cross Country

VIII The Old Red Horse Tavern

John van Schaick, Jr.

IN Sudbury, twenty miles west of Boston, on the old post road to Albany, there stands the Red Horse Tavern, immortalized by Longfellow as the Wayside Inn.

Henry Ford purchased it over a year ago from Mrs. Edward R. Lemon, the widow of the Universalist layman who had taken it when it was all run down and falling to pieces, had restored it in the spirit of a true antiquarian, and had refurnished it from his own rare collection of the period to which it belongs.

It was built in 1686,* 239 years ago, and is one of the oldest buildings in the country. When it was erected the children born to the first settlers were still alive, and perhaps one or two of the younger of the first settlers themselves. It dates back almost a hundred years before the American Revolution.

James II, the worst of the Stuart Kings of England, was trying to stamp out both civil and religious liberty. Louis XV in France, just the year before, had deliberately revoked the Edict of Nantes, exposing thousands of French Protestants to cruel persecution. It was the time of the Bloody Assizes of Lord Jeffries in England, the trial of the seven Bishops and the other dramatic struggles which led up to the bloodless revolution of 1689, when James II was deposed. Over here it was the period of Joseph Dudley, Sir Edmund Andros, and the annulment of the Massachusetts Charter. That happened in 1684, just two years before the old Red Horse Tavern was built, and it meant revolution here—"bloodless" also, but determined.

The tavern had been up only three years when the news was carried out the old post road that James had fallen, that William and Mary had ascended the throne of England, and been proclaimed in Boston, that Boston was full of armed men, that Andros had been arrested and locked up, and that the commander of an English frigate in Boston harbor had been "compelled to strike her top masts and send her sails on shore."

Too many of us in our study of American history only remember the American Revolution and the Mayflower, and forget the 150 years between. Here was another revolution, but we have no "sons" or "daughters" of it organized to keep its memory alive. It resulted in the new charter of 1691 to Massachusetts—like the old charter, running the lines of the colony westward to the South Seas or the Pacific.

It was all so long ago that I am sure my readers in parts of New York, Michigan, Wisconsin, Iowa, Nebraska, Wyoming, Idaho, Oregon and California will forgive me for reminding them that in the early days of the old Red Horse Tavern they all belonged to Massachusetts. The old post road did not reach all these places, but led only to what were then our frontier settlements, Albany, Schenectady, and other little places in eastern New York.

At the Red Horse Tavern it is easy to picture these Colonial and Revolutionary days. On the beams

*An investigation is in progress to determine the truth of hte theory held by some students that the correct date is 1666.

of the tap room are round marks made by Hessian soldiers jamming the barrels of their rifles up against them.

A single family named Howe or How, rather distinguished in England but reduced in circumstances, kept this tavern for 174 years—David sixty years, his son Ezekiel fifty years, his son Adam forty-four years, and Lyman, who died in 1860, the landlord of Longfellow's poem, twenty years.

Longfellow, of course, has had more influence in making the old Red Horse Tavern known than anybody else. Poems which become popular fix facts for the average man. Sheridan's Ride is a good illustration. So the majority of people know about the Red Horse Tavern through the work of Longfellow. Even its name in usage has been changed, although the old Red Horse still prances on the sign. The little station on the railroad is the "Wayside Inn," the stationery used there carries the name "Wayside Inn," and nobody calls it anything else. There is even a special edition of the poems sold at the inn called Visitors' Edition, with special introductory notes. Says one introductory note: "Whether he adopted the plan of a company telling stories at an inn because he had visited the old Red Horse Tavern, or simply turned to it as a convenient scheme often used in literary work, nobody knows." With Chaucer and the "Canterbury Tales" on his library shelf and in his brain, I rather think we do know. Over and over again in the tales there are touches which recall the old master of the fourteenth century. Nor are Longfellow's tales unworthy to be put alongside Chaucer's. They show Longfellow at his best. He was doing the thing he best loved to do. "His special forte," said one of his biographers, "lay in power of translating, adapting, restating quaint and picturesque legends in melodious verse; and this gift of his flames out in all its sunset splendor and gorgeousness in 'Tales of a Wayside Inn.' " His debt to the old inn at Sudbury, however, is just as clear as his debt to Chaucer.

At the time that the last Howe died, Longfellow was engaged upon the series of poems later known as "Tales of a Wayside Inn." But while he was composing the poems he wrote to James T. Fields a letter in which he said, "The Sudbury Tales go on famously." When he sent the book to the printer in 1863 he used the same title, but changed it to "Tales of a Wayside Inn," at the urgent recommendation of his friend, Sumner.

"Longfellow never was there," said a literary friend recently. "That is just advertising." Let us see:

He passed there in 1826 on his journey to Albany, and the stages stopped then at the inn; and he made a visit to the inn after he had begun work on his poems, for on Oct. 31, 1862, he wrote in his diary: "October ends with a delicious Indian summer day. Drive with Fields to the old Red Horse Tavern in Sudbury—alas, no longer an inn! A lovely valley, the winding road shaded by grand old oaks before the house. A rambling, tumble-down old building, two hundred years old, and till now in the family of the Howes, who have kept an inn for 175 years. In the old time it was a house of call for all travelers from Boston westward."

To this testimony must be added the fact that T. W. Parsons, the poet and translator of Dante, and Luigi Monti, the Sicilian, both intimate friends of Longfellow, and characters in the poems, spent their summers for many years at the inn.

Longfellow wrote to an English correspondent just after the publication of the volume as follows: "The Wayside Inn has more foundation in fact than you may suppose. The town of Sudbury is about twenty miles from Cambridge. Some two hundred years ago, an English family, by the name of Howe, built there a country house, which has remained in the family down to the present time, the last of the race dying but two years ago. Losing their fortune, they became inn-keepers; and for a century the Red Horse Inn has flourished, going down from father to son. The place is just as I have described it, though no longer an inn. All this will account for the landlord's coat-of-arms, and his being a justice of the peace, and his being known as 'the Squire'—things that must sound strange in English ears. All the characters are real. The musician is Ole Bull; the Spanish Jew, Israel Edrehi, whom I have seen as I have painted him," etc. etc.

This inn is now the property of Henry Ford. When Mr. Lemon died and it became known that his widow did not feel able to hold the property, there was grave apprehension as to what would happen. At one time the papers were full of talk about a Boston syndicate taking it over and building a new large inn or hotel by the side of the old inn, connected with it by a covered passage. This was felt to be better than tearing the historic old building down, but every one realized that it would change completely the atmosphere of the place. This plan fell through, but other plans rather disturbing were talked about. Mrs. Lemon and Miss Lemon, her sister-in-law, with their deep feeling for the inn, were struggling to find a right way out when unexpectedly the ideal solution came along. A man with money enough to do everything necessary and desirable for the property, and with a fine sense of history, in spite of his famous remark, "History is all bunk"—a remark viciously misinterpreted, by the way—bought the Wayside Inn and then one by one other farms near by. Nobody down east knew Mr. Ford very well, and nobody knew what he would do with the place. Now after nearly two years people have found out. Nobody could have done better and few as well. He has acted like a trustee for the nation. Everything that needed repairing he has repaired in the most thorough-going way conceivable. Things Mr. Lemon dreamed of doing, but could not afford to do, Henry Ford did promptly. He had a list of the things sold at auction when the last Howe died. His agents followed the trail and bought back the most precious of these things. The old tall clock, for example, has come home and strikes as of yore.

Other important pieces like those once used in the inn and belonging to the same period have been secured. Mr. Ford with his own hands has fastened up the beautiful old mechanism which turns the spit in the kitchen. It has been a work of true restoration and preservation. There have been thorough-going repairs made to the old foundations. There has

been organized a fire department from employees on the place. Last spring when one of the chimneys burned out and fire started in half a dozen places on the roof, this fire department, with the new chemical engine, put it out in short order. There would have been no Wayside Inn if there had been the slightest delay.

Moreover, Mr. Ford has been unselfish about the place. He has kept it open to the public. He has maintained a staff so that luncheon, tea and dinner can be served just as in the old days. The rooms, however, are not rented at night. And this is not necessary, as the majority of visitors come by motor and can easily run on to near-by places.

Of especial interest to readers of the *Universalist Leader* is the fact that Mr. Ford has not only permitted but has insisted that another old tradition of the place remain unbroken. And that is this: In 1903, some Universalist ministers living around Boston started at the Wayside Inn what they called "a retreat." Albion, then at Malden, and Tomlinson were the leaders. Albion had tried it the year before, but when he reached the North Station found that he was all alone. Tomlinson had tried it over in New York, but accomplished nothing. But when Albion preached for Tomlinson on a Sunday early in 1903, and Tomlinson called on him the Monday morning following in the beautiful home of the late Mrs. Richardson, the two minds met. They sent out half a hundred letters, and some of the replies said: "Retreat? Why not an advance?" When they did advance to the retreat there were only ten of them. As they have gone on they have come to see that is just about an ideal number. They have set themselves a limit of twenty, but for best results they count on at least six of these not being able to come.

In the original party there were Albion, Charles Andrews, Elliot Barbour, Browning, Cardall, Harry Holden, W. R. Libby, F. W. Perkins, Tomlinson, Merrill Ward and L. O. Williams.

This year at the retreat in the order in which they registered were: Leighton, Tomlinson, Hammatt, van Schaick, Perkins, Huntley, Cowing, Gray, Etz, Albion, Lowe, Leining, Hall, Tenney, Gould, Ellenwood, McCollester and Conklin. Rice of Washington, Theodore Fischer and Sykes, all members, were unable to be present.

Since 1903 some seventy different men have met here. A member moves far away and has to be dropped. Another man may lose interest. Death enters the circle. So the thing keeps changing. In past years among the men almost sure to come were the late John Coleman Adams, and the late Frederick A. Bisbee. The late George Hamilton of Everett joined in 1909, and the late Levi Powers of Haverhill in 1915. Masseck and Henry are far away in California, W. J. Taylor in Wisconsin. Hayden and the promising young E. B. Saunders of Fitchburg are both dead. There is many a reference at the retreat to the old comrades of other years.

The thing the men regret the most about it is that so many whom they want can't be included. "There are many better fitted to be here," the men say, "than we are. Some have been invited, but did not accept. Some live too far away. Others we hope yet to get. But in the nature of the case the size is limited by the capacity of the inn and the nature of the gathering. It is a group that sits in a circle before the great open fire. If too many came it would be a 'meeting.'"

What Albion, Tomlinson and Perkins, the men who have been with it from the first, insist on is that if the idea is good others ought to start similar groups. Only, they say, such things can not be fostered or forced. It ought to come this way: X says to Y, "Let us get a day off with two or three congenial men to talk things over." Y says to X, "You get A and I'll get B and we will run down to that fine old inn at Z to spend the night." They like it and another year add C, D, E and F, stay two or three days, and it is an institution.

Now what might such a group do? I will answer that question by relating what the Wayside Inn group actually does.

They go out on Sunday night—at least a few of them do—the last Sunday in January, and stay until Wednesday afternoon. Actually they are arriving all day Monday and beginning to leave on Tuesday. There are too many things involved in the lives of all of them to have a 100 per cent attendance throughout. They take train to South Sudbury or Wayside Inn station from the North Station, Boston, or to Framingham from the South Station, where motors from the inn meet them, or they hire taxis, or walk. This year the Boston-Worcester bus passes the door, and they can follow the old stage route all the way. They get their rooms and informally assemble before the blazing fire in the inn parlor, where the tales were told, or in the tap room before an even larger fire. If they want to feel farther away from all the world they can retreat to the great open fire of the old kitchen. They renew friendships, they tell stories, they talk about the living and the dead. Twice each day in the most informal manner they have a meeting—one at 10 in the morning and one at the twilight hour. At each meeting a man presents a paper and the others discuss it.

This year on Sunday night I read aloud some of the Tales of the Wayside Inn, as I did last year, and as I did once before I joined the retreat, when I stayed at the inn for a week with my wife when the Lemons were there, and Dr. Bisbee was our guest. Seated in the old tap room, looking much as it did 200 years ago, it is a vivid experience to read Longfellow.

We turned again to "The Birds of Killingworth" and I read the finale as I had read it to Dr. Bisbee and that other company now so widely separated.

Other nights by the fire I have read "Paul Revere's Ride," "The Falcon of Sir Ferderego," "The Legend of Rabbi Ben Levi," "King Robert of Sicily," and "The Legend Beautiful."

One is completely taken out of himself and his usual responsibilities and cares as he looks into the fire, listens to these old tales, hears the wind howling and storm beating, and senses the protection and comfort of the old house.

On Monday Cowing read a paper on "What I Expect to Get from the Retreat." Tuesday Dr. Perkins talked on "Public Worship: Why the Sermon?"

and Gray on "Public Worship: The Service." Wednesday Conklin read a paper on "The Way of the Cross" and Tenney conducted the communion service. All these papers led to discussion and some of them to most heart-searching comment. Every night after supper there was some general function. Etz read on Monday night from the writings of Starr King, and Tuesday night the few who did not leave for the laymen's dinner in Boston had the historic spelling bee.

Mr. Boyer, manager for Mr. Ford, and Mrs. Barker and Miss Pelton, hostesses, and all the servants seemed to have caught the spirit of the old time hospitality dispensed here, or else loyally obeyed the strictest kind of orders from Detroit, for every kind of service rendered was perfect, from the "Thanksgiving Table" with Prior Tomlinson at the head, to the last and least detail of room and fireside.

Usually at the time of the retreat there is an old-fashioned snow storm. It now is considered to be a part of the work of the program committee to furnish it.

The monks of the Middle Ages, unless of the jolly, well-fed kind, would have been scandalized by this kind of retreat. There was prayer, but no fasting. There were solitary walks and quiet moments, but no long hours in a cell. The world was not left behind, but there was much thought about how by staying in the thick of things these men could help the world on.

There was an atmosphere of kindness, gentleness, thoughtfulness for the other fellow, alongside of driving energy, virility, and masculine strength.

In a way these men are the successors of the poet, the theologian, the physicist, the student, the musician, of seventy-five years ago. They have fastened their own tradition on the place and it is not unlike the earlier tradition. Both sets of men believe that life is good, that it is to be used, enjoyed, enriched; that love of God and men are the great laws, service the great duty and comradeship one of the exceedingly great rewards.

II Making Peace Between Religion and Science

Daniel Evans

MUCH is said of the necessity and the blessedness of making peace between individuals, social groups, and nations, and the different interests within the groups and nations, but we do not hear so much of the necessity and blessedness of making peace between the intellectual interests of mankind, and, in particular, the interests of religion and science. And yet peace between religion and science is one of the most urgent needs of our time, and much of the higher life of vast multitudes depends upon the reconciliation of these two infinite values of life.

It is well for us first to see how, on the side of religion, the conflict arises. All the living religions of the world to-day had their origin before the rise of science, or when science was not known. They are therefore pre-scientific products of the soul of man under the influence of the Spirit of God. And as such, they contain certain notions about the world, its objects, its forces, and their workings, which are unscientific, and are out of accord with the knowledge of the world which we derive from science. And this is true of the Christian religion as well as of the others.

Religion is a complex or compound matter. It has a center and a circumference. The central thing in religion is the experience of God, the consciousness of His reality, the sense of His power and control, the feeling of dependence upon Him, the joy of fellowship with Him. These are the primary elements in religious experience. But this experience has a circumference. It takes up into itself the common and prevalent notions of the world in which we live, and over which God rules, such as the way the world was made, and when it came to be, and how it has gone on since. These are the secondary elements in religious experience. They derive not directly from religion, but from the culture of the day, but they are unscientific because pre-scientific, though some of them may be congruent with later scientific ideas.

When, therefore, religion insists on the truth and authority of those notions which have to do with the sphere wherein science is master, then conflict arises, for science does not recognize the validity of these notions, nor the legitimacy of the jurisdiction of religion in its province. If and when religion maintains its pre-scientific notions about the age of the world, the extent of the world, the process of its evolution, the law-abidingness of its forces, and the linked relation of all things, then conflict is inevitable, for science gives us truer conceptions of all these matters. As long as religion insists that its notions are true and tries to impose them on minds that pursue or follow science, just so long will there be conflict between religion and science, and religion will be at fault and to blame.

The reason for conflict, however, is not all on one side; from the side of science also conflict arises. Science is a comparatively late comer on the field of history. Religion is far older. Like so many other great interests of the mind, it had its beginnings in Greece; its preservation centuries later in medieval times was due to the Arabs; and its amazing development in modern times was due to a series of brilliant thinkers and patient workers.

Its true nature is the critical sifting of our common sense knowledge, the discovery of new facts, the systematization of these facts, the effort to understand their meaning, the recourse to hypothesis as an attempt at understanding, the resort to experiment whenever and wherever that is possible, the spirit that fixes the mind on the object under observation, and changes its theory whenever the facts require. Its province is the physical world, from electrons, through the chemical elements, up to the living organisms, and the physical correlation of the mental functionings of the human mind. Within this province, it is master; it has the right to judge. And the service it renders by its concentration on these tasks

in this province to life and thought is incalculable and we are all its debtors; even those who fear it could not now live without it.

Science itself, however, in some of its representatives, has trespassed on the territory of religion. These representatives have spoken in the name of science and claimed authority in provinces which do not belong to science. They became naturalistic, materialistic, mechanistic, even atheistic in their claims. They gave no place for the soul of man, nor the purpose of the world, nor the reality of God. And it must be confessed that they spoke arrogantly, and thought dogmatically, and acted heartlessly. Now when science through such representatives acted in this matter, conflict was inevitable, and this time the fault and blame were on the side of science. She has sins to confess as well as religion.

It is clear that two such interests of human life as religion and science should not be in conflict, but live in peace. The peace-makers here may be blessed in their motive, if not in their method nor in their result. Some have thought that religion and science should be made to keep the peace. This would not mean any real reconciliation, only a cessation of strife. They must be made to keep apart, never meet, nor speak as they pass by. They must not say anything about each other, whatever they may think of each other. Some scientists would put religion under such restraint, and many religious folk would put science in such position. There are others who seek to make peace by compromise, though it has been called "harmony." It's a pathetic chapter in the conflict of religion and science. By extension of the *day* in the story of creation to mean an *era*, religion would secure time enough for the making of the world! Since science recognizes parthenogenesis in the lower forms of life, the possibility of the virgin birth might be granted to religion! Such compromise might make for quiet, but not for peace, nor truth, nor intellectual virtue, which is as much needed as any moral virtue or religious grace.

It is now recognized by the greater scientists and by the modern religious thinkers that the establishment of peace between religion and science requires on both sides mutual recognition, respect, confidence, comprehension. Within their own spheres, each has the right of jurisdiction. Science has the right to speak with authority on what transpires in the world it studies, and religion has equal right to speak with authority on what transpires in its world. Each may aid the other; science by making better known the world of existents, and religion the world of values, and both stand in need of philosophy that they may have their place in the unity of a comprehensive world-view. Religion and science are rooted in experience. They are both matters of one mind and in one universe, and they can be unified by a philosophic view, and this is the service which philosophy as peace-maker may render in establishing peace between religion and science.

Signs of the Times*

Charles B. Beery

IF I were a minister of the gospel, a text from the Bible would be appropriate, but as a layman my theme will be a quotation from Tennyson: "For I doubt not through the ages one increasing purpose runs."

From the question, broadly stated, Is the world growing better? we may deduce the fully as important, though less general question, Are we ourselves growing better? Upon its parts depends the whole, and upon what we are depends the world of which we form a part.

In moral effect upon the individual comes first the influence of the church. I know from experience. At the age of seven years I was taken by my father to Sunday school, being led by my ear because I refused to be towed in any other manner. Compulsory attendance at that church was the best thing which ever happened to me. Its influence and the wonderful association with its pastor have been guideposts of life. The moral training of the church is a foundation for life-with-character that can not be excelled. We learn in church to be good and decent and just, to hold the respect of our fellows and to know the duties of citizenship.

When the church is close at hand those qualities are easily cultivated and readily retained. It is easy to be good amid wholesome surroundings, while sitting in the cushioned pews of your home church. It is easy to be good when those about you are good. But to be respectable in a distant city or foreign country, to be decent when those about you are immoral, that is hard. For that you deserve credit, and in that the training of your church in youth will pull you through unscorched by the flames of temptation.

Of first importance, then, among the signs of the times, comes the condition of the church. Living in this so-called materialistic age, we have seen during the past generation a widespread decline in the membership and influence of the church, and a corresponding increase in crime and immorality. But as every action has its reaction, whether in the physical universe, financial cycles or religious influences, I now believe that through the operation of this law of compensation we are on the threshold of a world-wide movement toward the spiritual. Churches are awake. We have fewer spires reaching up toward heaven, but more hands reaching down to the people.

If one looked only at the cancers in modern civilization he might indeed doubt the trend of the increasing purpose which runs through the ages. But the onflowing stream has eddies wherein it seems to run backward; in the shallows, water stands in stagnant pools, and driftwood lodges motionless along the shore. Yet no one doubts the course of the river, ever onward and onward to join the ocean of its love. And to those who look squarely upon life, either with the eagerness of youth or the calmness of maturity, is

*Abstract of a sermon in the St. Paul Universalist Church, Dec. 28, 1924.

seen its purpose growing broad and deep and strong.

Is the world growing better? Are you, yourself, growing better? Answer the one and you have answered the other, for as you grow so grows the universe. This, indeed, shall be a sign of the times.

Looking further about us we see numerous illustrations of spiritual development in the community as a whole. These are manifest tendencies of the everyday world toward a better era. Recently when the members of the Masonic fraternity from Florida were in Denver, they were the honored guests of the Denver Lodge of the Knights of Columbus, and likewise from northern New York comes the report that the Masons and Knights of Columbus had united to form a permanent organization for purposes of social and civic betterment. A League of Neighbors has been established at Elizabeth, N. J., whose object is to bring together the newly arrived immigrants, ameliorate their racial and religious prejudices, and make better citizens. And there is a donation of $50,000 by Mortimer Schiff, a leading Jew in the East, to aid in the erection of an Episcopal church. In explaining his gift he said that the cathedral would be a rallying place for all who were interested in the uplift of humanity, and that, while he was a Jew, he was happy to contribute to such a movement. These things may be classed as latter day miracles and as happy auguries of a better day. "For I doubt not through the ages one increasing purpose runs—one God, one law, one element, and one far-off divine event to which the whole creation moves"—the brotherhood of man and the fatherhood of God.

Not alone at the Yule-tide does the spirit of good will break out anew, but evidences throughout the year, everywhere, are omens of spiritual progress. To him who can see, not the dust beneath his feet, but the vision that brightens overhead, are the herald angels singing, "Peace on earth, good will toward men." Forward and not backward is the movement of the times.

During the battle of Chattanooga a detachment of Union soldiers had advanced ahead of their comrades, climbing the steep ridge on whose summit were the Confederate forces. In spite of a withering fire it appeared that they soon would reach the objective. Suddenly from the Union lines below them came the call to retreat. Without heeding it they pushed on. Again the retreat sounded, but still they advanced. Then an officer's shouted command was heard even above the battle's roar: "Come back, come back!" A pause, and the leader of the detachment thundered the answer: "We can't come back, bring up your men!"

And so to those in the battle of life who call retreat, we'll answer: "We can't come back. Bring up your men. Bring up your men!"

Minneapolis, Minn.

What Is the Word of God?*

Ruth Schaffer

THE phrase "Word of God" has been very often used in connection with the Bible, and some people verily believe that the word of God is to be found in the Bible and nowhere else. But the word of God has a very much wider meaning and greater application than mere letters, documents or books. It means the living truth—God's messages wherever they are found.

The second Isaiah said: "The word of our God shall stand forever." But he could not have meant the Bible, because it was not in existence then. The prophet meant God's truth—God's commands.

In the Gospel of Luke we read: "The word of God came unto John." Of course this did not refer to any of the Old Testament writings, but to God's call in the soul of John.

"The people pressed around Jesus to hear the word of God," and that meant the living, vital, spoken word of truth. Jesus was the medium through whom God revealed Himself to mankind.

While there have been other great souls who have caught and are still catching God's messages, we believe Jesus was the greatest medium, and lived nearer to the Father than any other human being. The word of God speaks in the whole life of Jesus—not only did he deliver this message through the spoken word, but his whole life pulsated with the breath of the divine Father.

The Bible records the fact that the word of God was spoken of old to holy men and to Jesus. That does not mean that God does not still send His word. All light is from the sun, so all truth is from God. Wherever we find truth, it must be God's word, in any book, at any time or place. The Bible contains a great deal of God's truth, but it does not hold all.

Revelation has not ceased. God is revealing himself to-day just as much as He did years ago to Moses and the prophets, to Jesus and his disciples. The trouble is most people fail to catch the sound of God's voice. He is speaking all the time—His messages are clear and distinct. If we fail to hear or understand, it is because our mood is not receptive, or we have not climbed the peaks of spirituality.

Most people make the mistake of praying for earthly or material blessings. God can not and will not and never did convey direct material gifts to His children. When we pray for material gifts we betray our selfishness and ignorance of God's laws.

God helps those who help themselves. I have heard people pray for material gifts. I have known people who believed that God actually did send material gifts. But a little thought will show that God does not work that way. His laws are the same to-day, yesterday and always—immutable, unchangeable.

He does not give to one individual that which He is not ready to give to all. The bounty and goodness of God's eternal love are awaiting those who ask and are ready to receive them. What you want to do

*Address delivered on Young People's Sunday, Jan. 25, 1925, at the Church of the Redeemer, Halifax, N. S.

is pray for strength and fit yourselves for service in God's kingdom, and other things will take care of themselves.

People make the big mistake of thinking that position and wealth bring happiness. But this is only a mirage of the mind. Happiness lies in good health and contentment; in unselfish service to our fellow men, love to God and love to our neighbor.

Envy, discontent and worry bring in their train sickness of mind and body, and take us farther and farther from God's presence.

Like everything else, our ideas of God have been constantly changing and unfolding—from primitive man to the present day. From the first crude idea of Deity as something beyond the sky, to be placated or feared, on and down through the centuries, there has been a steady evolution from the lower to the higher conception, until we find God revealed to us as an all-wise, loving, eternal Father.

There have been different conceptions of God. The ancient Chinese, Egyptian, and Hindus have what might by us be called inaccessible gods. God to them was as far removed as the heavens—a mysterious first cause. God to the old patriarchs of the Bible was an enlarged man, a chieftain, king; later they regarded Him as judge and lawgiver. To the prophets He was a judge of the whole earth. In Genesis God is the Creator; in Exodus He is the Guide; in Psalms God the Refuge; in Isaiah God the Avenger.

When Jesus came he found the people worshiping the letter of the law and losing the spirit of religion. He brought God down near to the people, so near that they could *feel* His presence. He taught the people that God was their Father—not only was He all-powerful, all-wise, all-good, merciful and forgiving, but He was perfect, loving and tender.

God is a spirit, he said—"and those who worship Him must worship Him in spirit and in truth."

He is not lo here, nor lo there, He is everywhere. He is in every good deed and act, in the unselfish soul, in the loving spirit. He is not far from any one of us. In Him we live and move and have our being.

If we fail to *see* Him, we are spiritually blind. If we do not *comprehend* His presence, we are infants in the realm of the spirit.

If we do not *seek* Him, it is because we are indifferent and heedless.

If we do not *believe* in His love and goodness, it is because we are ignorant.

If we do not *feel* His spirit, it is because we are not receptive.

All this does not mean that we must believe *something about* God, but that we must fashion our lives and attune our spirits so that God's presence shall come into our lives, and that our prayers may not be lip service, but a daily prayer of right living and helpfulness.

The Word of God is not bound. It can't be comprised in any one book or books, it can not be confined in any one creed; no race or clime can hold a monopoly of God's truth. To whom much has been given, of him much is expected. To the ignorant savage the truth of God's love may fall on deaf ears; but to the enlightened Christian it should mean more than an avenue to future paradise. If he fails to grasp the truth of Jesus' teaching that the Kingdom of Heaven is within, then he is *like a pigmy in a trackless forest, groping his way into eternity.*

Let us arise and seek our heritage like the prodigal son. If we have strayed into a far country let us get back, and take our place in the household of love and service—love to God and service to our fellow man.

The big word of the coming day will be service. It is here now. What can you do, what can I do? When Jesus said, "Feed my sheep," he meant, "Love your brother and sister." This is exactly what the word of God in the human soul should impel us to do. Moses had to govern his people by numerous laws and commandments. Jesus gave us the one great commandment, "Love one another." Moses' commandments were of the negative kind. Jesus said, "Do—do good." This sums up the text in a nutshell. All we have to do is to seek God and His righteousness, and all these things will be added unto us.

The Senate and Religious Journals

THERE was an interesting debate in the United States Senate recently upon the amendment to the Postal Service Bill exempting religious periodicals from paying the higher rates provided in the bill for all other second-class mail matter. The following remarks show some of the opinions held in the Senate about religious journals, as reported in the *Congressional Record:*

Mr. Moses: I yield to the Senator from New York.

Mr. Copeland: I do not want the Senator from New Hampshire to think that I am stubborn or obstinate about this matter, but I am sure he recognizes a distinction between a religious publication, the profits of which do not go to the benefit of any individual or of any corporation, but which are used wholly in religious propaganda, and an ordinary newspaper which is printed not only to convey information but in order to make profit for the owner.

We have many such religious publications, not alone the *Christian Science Monitor*, but we have the various *Advocates* published by the Methodist Church and the religious journals of the Baptists, the Congregationalists, the Presbyterian Church, and the Catholic Church. We also have the *War Cry* of the Salvation Army, as well as the various fraternal magazines such as the Elks magazine and various others which are published by the Masons, the Odd Fellows, the Moose, and other organizations. The profits of all those publications are used to take care of homes for the aged or homes for children, for the relief of persons who would otherwise be upon the public and be a public charge. I am sure that the Senator from New Hampshire recognizes a difference between the publication of such periodicals and the treatment they should receive from the Government and the newspapers which are published for revenue only. Am I right?

Mr. Moses: Mr. President, I think it was Artemus Ward who said it was "better to know fewer things than to know so many things that ain't so." When the Senator says that he is sure that I recognize such a distinction he is very much in error. I do not recognize such a distinction before the law. We are legislating for the entire country, for everybody who uses the post office, and it is my theory, as it was the theory

of the subcommittee in recommending this amendment, that we should make all persons, all organizations, all sects, all beliefs, all creeds, equal before the law, and we have sought to do nothing else.

The Senator from New York adverts to the uses which may be made, and which probably are made, of any profit which inures from this class of publications. As I have said fifty times since first addressing myself to the subject before the Senate, it is true that these publications do not exist for the purpose of profit in the form of a distribution of dividends to individual stockholders; but, Mr. President, every one of them exists for the purpose of profit in the payment of very considerable salaries to those who have to do with their editorial management and publication. That was brought out in the course of the hearings before the subcommittee. It can not be gainsaid that such positions in connection with these periodicals constitute prizes among the groups who manage them. That is well known, I suppose, to everybody who knows anything about the internal workings of such institutions; and in that sense, Mr. President, it is probable that many of these periodicals which do not make money for distribution to stockholders will be found to have distributed their earnings in the form of salaries.

The type of legislation contained in this amendment and the type of legislation contained in the statute of 1917 is a type of legislation which ran counter and runs counter to the entire policy of the Post Office Department in dealing—

Mr. Copeland: Mr. President—

Mr. Moses: Let me finish, please—in dealing with this class of publications, because the Hughes commission points out distinctly that the Post Office Department invariably refused to give the old second-class rate privilege to periodicals of this kind which accepted advertising which had nothing to do with the purposes of the order or the organization enjoying the preferential rate.

These periodicals have come to be packed with advertising of the most general nature which has nothing to do with any of the tenets of any sect or any of the principles of any order.

They exist in the mails exactly as do all other newspapers and periodicals enjoying the second-class privilege, and exist in a very real sense for the purpose of making money. It is the contention of the committee that that is a condition of affairs which should not receive the sanction of that statute, and that if we are going to legislate we should legislate for everybody alike. I now yield to the Senator from New York.

Mr. Copeland: Mr. President, the Senator in his remarks spoke about equality before the law and treating all publications alike. It has been the custom through the ages to relieve all eleemosynary institutions of taxes; there has always been a distinction in the minds of the people between the ownership of property which has been utilized for private advantage and property which has been used for church or fraternal purposes.

There is not any doubt in my mind that these journals are clearly entitled to the same consideration from the Congress that is given to church and fraternal property in the way of exemption from taxation.

The Senator referred to the salaries paid. As a matter of fact, I do not believe there are any publications operated anywhere so economically as those operated by the various Churches. A great many times those employed are ministers of the given faith, who give freely of their time, feeling that they are serving a great cause; and every dollar of the profit is expended in some good work which makes for the relief of society or for the betterment of government.

I think it may be said of many of these journals that they are among the very fairest of those which present news to the public. During the recent Democratic Convention, which held forth for several weeks in New York, I found myself every morning reading the *Christian Science Monitor*, because I thought I got from it a fairer statement of what was going on in the convention than I could get from a newspaper which was partisan. I think these publications are rendering a real service; and if they are paying liberal salaries to persons who are in editorial management, it is because they wish to have high talent. I do not believe, if I may say so in all kindness to the Senator, that he has quite presented a sound argument in favor of treating these publications in the same way that the secular press should be treated; and I hope the generous and kind Senator from New Hampshire may find it in his heart to give consideration to these religious and fraternal journals and treat them in some way so that they may not be required to pay quite the high rates which are proposed for other publications.

Mr. Moses: Mr. President, the Senator from New York raises several points which I will try to deal with in order as I remember them. He speaks of the salaries which are paid to the managers of this type of periodicals. It so happens, Mr. President, that my father was a preacher; and I can well remember that the editorship in chief of the publications of that denomination of which my father was a preacher was looked upon as a very great prize, over which there was a very great contest in the general convention which elected such officer, because it carried much easier duties than those of circuit riding in a country parish, and carried a much larger salary.

The Senator from New York, during the 103 rounds which were fought out in the Madison "Bear" Garden last June, read the *Christian Science Monitor* as a newspaper, and that is how I want to deal with the *Christian Science Monitor* now—as a newspaper. When it carries 40 per cent of its space in advertising, as that journal does, it can not be said that it is not a newspaper, and that it does not exist in very large measure for the purpose of disseminating advertising.

Further, Mr. President, there are many periodicals of this class which are general literature. There is one which is known to every member of the Senate which has a circulation of something like a million copies, which has accumulated a cash surplus of something like a million dollars, which has built at least two complete buildings for its use, which I understand pays its assistant editor a salary of $25,000 a year, and which is in direct competition with every periodical of general literature in this country, both for advertising and for subscriptions; yet that periodical circulates all over the country in every zone at a flat rate of one cent and a quarter per pound on both its reading matter and its advertising.

Senator Simmons of North Carolina followed with a noble argument showing that it has been the settled policy of the Government for the past ten years to make special exceptions "in the interest of education, religion, philanthropy and science," that all War Revenue Acts recognized the principle, and then continued as follows:

Mr. Simmons: Now, what is the basis of the legislation and why have we heretofore extended this special treatment to this class of periodicals? We have not done it without a reason. We have not written this into the legislation because of the importunities or the solicitation of these classes. We have done it for a reason. I want Senators to consider the reason which must have prompted us in adopting this policy in our legislation.

I know, so far as a I am concerned, and I assume as to other Senators and Members of the other House who participated in enacting the legislation and who are responsible for it, that the main reason actuating us was that these organizations represent interests that lie at the very foundation of our civilization and of our progress and development as a people. They are engaged in work that is not conducted for private profit, but that is pursued in the interest of humanity and in the interest of a higher civilization. They do not represent gainful occupations. They represent charity. They represent benevolence. They represent Christianity. They represent science. They represent education.

Those are interests which, if they are taken care of at all in this country, have got to be taken care of by the public. They must look to the public for the means to support their operations. If they can not secure a ready response from the public, they can not successfully function. They must be financed either by taxation or through voluntary contributions, gifts, and benefactions.

Senators and Members, I think, when they wrote the legislation favoring these organizations into our laws, they felt that the public was losing nothing by reason of giving the privilege and exemptions accorded these organizations, that we were not adding to the public burden but were relieving to some extent the public burden. We can change that policy if we want to, but if we change it, it ought to be for a better reason than that given by the Senators who advocate that change.

The Senator from New Hampshire seems to be under the impression that this is a mere question of business competition, that these religious publications contain much advertising matter and thus compete with the secular publications in advertising matter and rates, and because of such competition ought to be subjected to the same postal exaction as their secular competitors.

The Senator is wrong; it is not a question of competition at all. The privilege contended for is based upon the difference between an organization operating for private gain and one conducted for purposes of public service and the general welfare.

If it is an organization for private profit then it is subject to the law imposing greater taxes upon advertising matter directly. If it is not an institution for profit and gain, then it is not so subject. But it not only must be an institution not for profit or gain but it must be an institution whose business is carried on with a view of promoting the cause of religion, science, education, or charity. The distinction is not upon the basis alone of whether it is conducted for private profit, but also of whether it is conducted in the cause of education, religion, science, or charity.

Mr. President, I readily admit that these religious journals, or some of them, carry a large quantity of advertising. They could not live otherwise. It is a well-settled fact that it is difficult for news publications to make ends meet, to say nothing about profit, on circulation alone. Many of the great papers of the country, and the small ones, too, so far as that is concerned, would to-day have to go out of business if it were not for the profits that they make upon advertising. These religious journals likewise must have profitable advertising or they can not live and carry their great work for human betterment.

If these religious papers are to live—and the highest demands of Christianity and civilization require that they shall both live and prosper in their work to the best public advantage—they must at least make ends meet, and if they make a profit the public gets the benefit. That is true of the class to whom the Butler amendment applies.

I have no more interest in this matter than any one else True, I have participated in accentuating the present policy. as the Senator from New Hampshire has stated, in our legislation of the past ten years. I am very proud of my part in it. I do not believe that the Congress will overturn it and supplant it with the materialistic policy now advocated by the opponents of the pending amendment. I do not believe it wants to treat these organizations in that way. They are among the chief agencies through which our great religious and educational organizations work and reach the masses. If the Congress wishes to deprive them of the help extended to them by our present policy, then all I can do is vigorously to protest. The policy we have established is, I think, a good one. I wish it to be maintained inviolate, and I should like to extend it, Mr. President, so far as I am concerned. That is a question for Congress to settle.

Mr. Harreld: I offer an amendment to the amendment of the Senator from Massachusetts (Mr. Butler), and I ask that the Secretary may read it.

The Presiding Officer: The amendment to the amendment will be stated.

The Reading Clerk: At the end of line 5, on page 2, of the amendment offered by the junior Senator from Massachusetts (Mr. Butler) it is proposed to insert the following additional proviso:

> *Provided further*, That these special postal rates shall not apply to any such periodical which pays excessive salaries to its editors, managers or employees, or to any periodical which pays to such editor, manager, or employee a salary greater than $12,000 per annum, and before being entitled to such rate shall furnish to the Postmaster General satisfactory evidence of the salaries paid by such periodical.

Mr. Harreld: Mr. President, before the subcommittee that had this matter under consideration there was some proof that magazines and periodicals that belonged to the particular classes mentioned in the Butler amendment, while not printed for profit and not making profits or paying dividends, were in many cases paying excessive salaries to their editors, which, of course, is another way of making profits. There is nothing under this bill as it stands that would prevent a man who owns a periodical which is paying him a profit of $25,000 a year from making of it a journal that comes within the provisions of this amendment, and paying to himself that profit as a salary, thus avoiding these rates.

This amendment is proposed to meet that situation. It has been mentioned by the Senator from New Hampshire that one periodical pays its assistant editor $25,000. We are not informed what it pays its principal editor. I do not know what magazine the Senator from New Hampshire had in mind, but that is possible; and whenever a periodical pays salaries of that kind to its editors it is no longer a religious periodical, it is no longer a fraternal periodical, it is no longer a scientific periodical; it is purely a periodical published for profit, just as much so as if it paid dividends to stockhlders.

The investigation before the committee brought out the fact that the *Christian Science Monitor* pays its editor $12,000 a year. That is one of the best edited papers in the United States. If it can get its editor for $12,000 a year, then any other magazine that comes within the provisions of this law ought to be able to get its editor for $12,000. That is the reason why I have fixed the limit at $12,000.

I think the amendment is very pertinent to the issue, and I hope it will be adopted.

The amendment of Mr. Harreld was lost.

The Reading Clerk: On line 14, page 39, at the end of the committee amendment, it is proposed to insert the following proviso:

> *Provided*, That the rate of postage on newspapers or periodicals maintained by and in the interests of religious, educational, scientific, philanthropic, agricultural, labor, or fraternal organizations or associations not organized for profit and none of the net income of which inures to the benefit of any private stockholder or individual, shall be one and one-quarter cents per pound or fraction thereof, and the publisher of any such newspaper or periodical, before being entitled to such rate, shall furnish to the Postmaster General, at such times and under such conditions as the Postmaster General may prescribe, satisfactory evidence that none of the net income of such organization or association inures to the benefit of any private stockholders or individual.

The Presiding Officer: The question is on the amendment which the Secretary has just read. The yeas and nays have been ordered. The Secretary will call the roll.

The reading clerk proceeded to call the roll.

The result was announced—yeas 51, nays 23.

Why I Am a Chaplain

Richard McLaughlin

WHY am I a chaplain? We must soon rid ourselves of war if we are to save civilization. We must not train youth in the spirit of combat. The Church must take a fearless stand against war and lead the way. Every right-minded minister is making heart-breaking efforts to promote enduring peace. If we lose the fight for world-peace now, it will be lost for many generations. How is it that I join all these efforts as a minister of a church and at the same time a chaplain of a regiment of 1,500 young men?

I am about to give conscientious reasons for this position, because the Christian Church must meet this problem. Chaplains have been thinking it all out for many months. The bitter attacks and denunciations in the *Christian Century* and in the *Nation* and other publications do not meet the problem. They do not meet it because they merely denounce and do not make any study of the fact that Christian work is needed in the army and navy.

This leads me to my first reason for carrying on as a chaplain: I do not believe young men should be abandoned by the Church merely for the reason that they are in the army or the navy. Evidently the *Christian Century* would have us treat them as "untouchables," as the very outcast of the social order. Such a conception is of course too unchristian to win the respect or hearing of any chaplain. More than that, it is my belief that such a conception will be repudiated by thoughtful people of every Christian Church. The bare idea that these young men might be abandoned by all uplifting influences is alone sufficient to keep every chaplain in the work and proud of it.

Again, most of us keep on with the work because most of us were in the war. We have ideas and plans for the good of young men learned in this near past; we want to try them out; we want to help out all we can on problems peculiar to mass movements of young men. What is accomplished may be small in proportion to the great need; but it is the very great need that keeps the chaplains at it.

Another strong reason is that the men themselves are not lovers of war. To work among them at all is to soon discover that war is the last thing they seek. Many of them have been through terrible experiences and seen ghastly sights. They want no more of it. The officers themselves are as firm advocates of world-peace as any group of men in our country. The present campaign against officers and against the War Department could not make them desire peace more earnestly than they do. They are training because they do not believe world-peace has yet been won. But the utmost thought in their minds is defense.

The notion that the War Department is in any sense fomenting or promoting war or could in any sense start a war is utterly unsound. And the idea that military men love war is almost laughable. What they love is service. The spirit of self-sacrifice predominates the character of the military man of this country. He is a type natural only to a nation so devoted to peace as our own. Moreover, the War Department is absolutely the instrument of Congress and the people. It can act only as they order. These facts keep chaplains serving the men as best they can.

Again the chaplain is not himself a combatant. He carries no weapons, no side-arms of any kind. He is not trained, nor is he expected, to take part in combat. His work in peace-times is purely a ministry of service. In event of war or battle his duties are all purely those of sympathetic service to the men and in the hospitals. He represents the fact that the Christian Church refuses to abandon young men at any time.

Letters Wise and Otherwise

FROM CARY TO THE MANAGER

Dear Mr. Marshall:

Your two letters in one envelope came yesterday and were read with greater pleasure than you can well imagine. People have been pretty fine on the whole about letters. The first two months after we came letters were scarce indeed, but what oppressed me then I can understand now, and so all's well that ends well.

You made a recommendation in one letter that interested me greatly. "Don't forget also from time to time to take up specific things that you need and that some individual can do." The policy of the past has been to head off anything like this. It has been believed that whatever came should come indirectly through the Board. I know this is the policy of the W. N. M. A., and I thought it was the policy of the Foreign Board. I would be glad to know that it is not. It is our belief —our own case is a case in point—that the people who want to do the little things that individuals can do are also keen to co-operate in doing the things that many must do together. I have felt that the personal relationships with the Mission that would result from individuals giving something could not hurt and would surely help the general cause. However, this has not been encouraged in the past and if there is a changed state of mind on the subject I would like to know about it.

You would have been delighted if you could have stood with me in the hall outside the assembly room at Dojin House Saturday evening—I was one of the many who could not possibly get into the room for the crowd—and, looking over the heads of fully three hundred little children plus I don't know how many parents, could have watched the beautifully decorated stage and listened to the exercises. "Listened" does not convey what I wished. You would have to *see* it. I have been at many children's entertainments and never saw one better managed. It will also interest you to know that the American workers were not in evidence except as spectators. Mrs. Yoshioka—O Matsu San—and Mine San, the Sunday school superintendent at Dojin House, and their co-workers managed the whole thing with greater efficiency and less fuss than anything of its kind I ever saw. They were kindergarten and Sunday school children. The place was packed to the doors and far beyond. The program went off as scheduled—a printed program which I hesitate to send because I doubt if you could read it. There were no excuses,

no failures to appear, no breakdowns to be smoothed over. There was a fine dignity about the whole thing that was delightful to behold. However, this does not mean that the children were solemn. Quite the contrary. They were bubbling over with the joy of self-expression. They danced and they sang and played little dramas, and everything they did was graceful and simple and fine. Mr. Bibber stood next to me and he whispered: "Our own children are fine but there is something especially charming about these little Japanese children." Afterwards I managed to get a seat up front beside Mrs. Rowe, and she told me in whispers about some of the children. She is evidently in love with them and the job of ministering to them. There was a little blind boy right in front of us to whom the whole thing would have been a matter of sounds only but for the fact that Mrs. Rowe—before the program began and the people had come—took him in her arms up on the stage and held him so that he could feel the tree and the ornaments, and held him high so that he could know how big the tree was. The best tribute to Bernice Kent's work was the fact that she did not have to appear at all. She was sitting back and on the far side of the room holding a little girl on her lap. Some people at home had sent money and some had sent presents, and the money had been turned into presents, so that every child had an armful of good-will to carry home from far away America. We never get such a crowd for a preaching service but—as Mr. Bibber and I agreed—since the things we want to preach had been dramatized and were played and said by these children, it does not matter much how you get the message across, the point is to get it across, and these children preached the Gospel of Hope and Love very effectively. Taken by and large this was the most heartening thing I have seen since we came.

If it would not be trespassing in any way, I wish some one—a Sunday school class or Mission Circle or somebody—would send us twenty copies of the Twentieth Century New Testament. I need them very badly. I ask for twenty, but I could use many more. If it is legitimate to ask for these things we would appreciate them very much.

We are all well and happy and on Thursday we shall have one grand reunion at the Christmas dinner. We expect Mr. and Mrs. Stetson and the two children, and Mrs. Stetson's sister, Mr. Bibber, Miss Hazard, Miss Bridges, Mrs. Cate, Mrs. Rowe and Bernice Kent, and a Mr. Malloy, manager of the Crucible Steel Company for Japan—who was born in Little Falls and knows all the people we know. Perhaps we will write you about it after the show—if we are not too full of dinner.

Talking of shows reminds me that the "passing show" even here in the suburbs as seen from the study window is fascinating. Just now there passed two country people, the man on crutches and the little woman helping him along, evidently poor people, whose faces we could not see for the huge umbrella hats they wore. A man in the dignified native costume goes by walking very straight on his substantial gaeta and then a woman passes in a gaily colored kimono. Then comes a gorgeous modern auto hearse bedecked with artificial flowers—there is a temple and cemetery near here and also a crematorium. Then a man goes by—usually late at night—selling Chinese macaroni hot from a steaming stand and advertising the fact of his advent on a curious little horn which he plays inimitably. Then comes a heavily laden cart with a bullock drawing it. Just now a boy on another kind of conveyance has passed—a bicycle having a little rubber tired trucklet in tow. Then a man passes in perfect European garb and a coolie follows him clad in a blue smock with hieroglyphs on his back and very little on his muscular legs. Then a poorer funeral passes—the body carried in a sort of sedan closed chair swung between bearers who support the pole on their shoulders and preceded by mourners who beat a mournful tattoo on oriental drums. Rikshas innumerable and students in a steady stream and bicycles no end. The bicycle riders are marvels. The streets are narrow and crowded but it is a common thing to see a boy porter for some restaurant balancing a tray with a dozen bowls on it on one hand and guiding a bicycle at top speed with the other. They are a great people, quick and clever and cool and quiet, and polite everywhere except on the trains, which are so overcrowded that it is "every man for himself and devil take the hindmost."

Yours sincerely,

H. M. Cary.

Tokyo, Japan, Dec. 22, 1924.

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MORE ABOUT THE WEST

To the Editor of the Universalist Leader:

In order that the West may not be judged altogether by the experiences of the Rev. Otto Raspe and the Rev. George Wood, this writer wishes to submit his experiencences with the Orthodox brethren in the Middle West. My first Liberal church was the Unitarian, located in Sheffield, Ill. This is a village of only 1,200 inhabitants. The other Protestant ministers were the Congregationalist, Methodist, Free Methodist and Danish Lutheran. The relations with these were most cordial. I had part in all their union efforts, preaching the baccalaureate sermon to the high school graduates three years in succession. The Methodist minister and his family were among the most intimate friends we have ever had. Attending a revival one evening in the Free Methodist Church I was asked to open the meeting with prayer. The Danish Lutheran minister and family often called at our home and we at theirs.

My next pastorate was in the Universalist church in Boone, Iowa. While there, I was elected secretary of the Ministerial Association. Boone boasts 15,000 population. During this pastorate, Rev. Dean Ellenwood, then of Elgin, Ill., assisted me in two weeks of special meetings. There was scarcely an evening that some one of the Protestant ministers was not present and each time was asked to open or close with prayer, and none ever refused. These special meetings carried over Thanksgiving day that year and Mr. Ellenwood was asked to preach the Thanksgiving sermon at the union service held in the Methodist church. We were also asked to advertise our meetings on the R. R. Y. M. C. A. Bulletin Board.

My next pastorate was of the Universalist Church at Macomb, Ill. While there I served as secretary, vice-president and president of the local Ministerial Union.

In Hoopeston we are getting every recognition, and I have invitations to preach some Sunday evening at the Free Methodist and United Presbyterian Churches.

Now the significant part of it all is that I am known as an ultra-liberal, with no especial claim to undue meekness or mildness of bearing. I have had more trouble with a few conservative Universalists, who still hold to the doctrines of the virgin birth, the Trinity and the infallibility of the Bible, than with the Orthodox outside of the Universalist Church.

In view of the foregoing, I am of the opinion that the experiences of Messrs. Raspe and Wood are exceptional and that the West, as a whole, is as eagerly alert religiously and theologically as it is politically and socially.

C. A. Polson.

Hoopeston, Ill.

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NEVER SPREAD FUNDAMENTALISM

To the Editor of the Universalist Leader:

I should not want to do without the *Leader*. How soul stirring was Arthur Nash's speech at the New York dinner. But I would take issue with him, when he speaks as if the Universalist denomination put up bars. It was and is always the Orthodox brethren that put the bars up, I thought. And as to building chapels where they are needed, who of us would object, if the means were forthcoming to do it with? Surely there are thousands of places where right teaching is needed. But shall the Universalists help other denominations, the so-called fundamentalists, for instance, spread their theology?

The one thing lacking in our Church, it seems to me, is the ability (if that is the right word) to go into the "slums" and

among the most ignorant and inspire them with higher ideals or give them a better outlook on life. For instance, can we do the good in such conditions that the Salvation Army seems to do?

Mary F. Sprague.

Lake Mills, Me.

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UNIVERSALIST BELIEF IN JESUS

To the Editor of the Universalist Leader:

As a minister of the Gospel, and desiring to understand more fully all phases of religion, I would appreciate it very much if you would enlighten me on the following point:

What is the Universalist belief concerning Jesus of Nazareth? Is he believed to be the one and only Saviour of men? Is he believed to be born of a virgin? Is he believed to have been God, manifest in flesh as no other man ever was?

I realize these questions could be answered by my investigating books and other sources of information, but, in order to be perfectly fair, I am addressing you that I may have my information first-hand.

Appreciating your reply, I am

Fraternally yours,

W. A. Hamlitt.

Atlanta, Ga.

In reply to your courteous letter of Jan. 31 let us say that there is no such thing as "Universalist belief concerning Jesus of Nazareth" in regard to the questions which you list. Universalist belief concerning Jesus is stated in the second article of our faith—"We believe in the spiritual authority and leadership of His Son, Jesus Christ." In other words, the emphasis of our Church is upon the necessity of taking him as our spiritual leader and guide, living his life and making his principles the law of the world.

We therefore have both trinitarians and unitarians in the Universalist fellowship working harmoniously together. We have ministers who believe in the virgin birth and those who reject this doctrine. Probably the great majority of the Universalist ministers and laymen believe Jesus to be a saviour of men, but not the only saviour. Probably a majority do not accept the doctrine of the virgin birth. But probably everybody in the Universalist Church believes that he was "God manifest in flesh as no other man ever was." Our people are very emphatic on the doctrine of the Divine Immanence.

If these answers do not appear clear or satisfactory we shall be happy to be of further service.

Editor.

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ABOUT THE REV. ABRAHAM NORWOOD

To the Editor of the Universalist Leader:

If your gracious courtesy will permit me, I will answer the implied questions regarding the Rev. Abraham Norwood in the letter from Laura Chard in a recent issue of the *Leader*.

My grandfather was born at Halibut Point, Rockport, Mass., Dec. 28, 1806. From boyhood he followed the calling of the Cape Ann fisherman and even in later years took pride in writing "Mariner" after his name.

After tense personal experience with the Orthodoxy then dominant, he announced himself a convert to Universalism. Although without any collegiate training and having only natural aptitude for writing and speaking, he was personally urged by Hosea Ballou and Benjamin Whittemore to enter the Universalist ministry. He did so in 1832.

For nearly twenty years he traversed the coast districts of New England from Rhode Island to Maine, usually as an itinerant preacher, speaking to large gatherings and supplementing such work by the sale of the two books he had written—"Acts of the Elders, commonly called the Book of Abraham," written in Biblical style, and the "Pilgrimage of a Pilgrim."

Doctrinal discussion was of absorbing interest in those days and his anecdotal style of preaching and his personal interest won him many friends in many homes.

In 1850 he moved from Massachusetts to Connecticut to become the first Missionary or Superintendent of the Universalist State Convention.

From that time until his death, thirty years later, Meriden was his family home and the associations with the local church were of enduring strength and affection.

A. Norwood Foster.

Norwich, Conn.

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MAKES US FEEL MIGHTY GOOD

To the Editor of the Universalist Leader:

I want to add my congratulations along with the others that you have received and will receive—and they are rightly deserved—for the splendid issue of the 24th of January containing the most excellent reports of the New York laymen's meeting. Not only were the reports interesting, but as a newspaper man for seventeen years on a daily paper I know something of the work and planning it must have taken to give your subscribers the fine report you did and in such quick time after the meeting was over. Surely the *Leader* is improving in every way and it richly deserves the patronage and interest of every member of our denomination. I find some of my people without a word from me have subscribed for it. I want to make a systematic attempt now to get more of our people interested in our church paper.

Arthur M. Soule.

Harrisville, R. I.

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VAN SCHAICK IS VAN SKOICK

To the Editor of the Universalist Leader:

Will you kindly explain the pronunciation of the name of the editor and tell us why it is spelled as it is?

Puzzled.

The editor is a descendant of Stephen van Schaick, who came from Utrecht in the Netherlands (the modern nation we call Holland) in 1660 and settled in New Jersey. His branch of the family moved after the American Revolution (1791) to Glen, and then to Sharon (1795), New York. The name is pronounced van Skoick. The "Sch" in Dutch is hard, as is seen by the Dutch names Schuyler and Schuylkill. The "oi" or "oy" sound, difficult to get from an "ai" spelling, comes probably from the attempts of English settlers to get a Dutch guttural sound, impossible for any American descendant of the family to pronounce to-day.

Of necessity the editor submits to anything people choose to call him. Sometimes it sounds more like an epithet than an attempt to address him.

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THE UNITED LIBERAL CHURCH

To the Editor of the Universalist Leader:

Ever since the inspiring article by Dr. Hall was published on the United Liberal Church, I have been carefully watching for some enthusiastic articles on this subject in the *Christian Register* and the *Universalist Leader*. And I want to express my appreciation of the article by Howard Charles Gale in the *Leader* of Feb. 7.

To my mind, there are three good reasons for the coming together of the Universalists and the Unitarians. 1. The Unitarians and the Universalists need each other to supplement each other's peculiarities and deficiencies. "Birds of a feather flock together," but people should not simply be birds, they should be humans. And human beings flock with human beings of different varieties. If we are humans instead of birds we will come together. But if we have—to quote a high authority—denominational cussedness, we will keep on the way our fathers trod. And what can we do about it?

The second reason I would give is that the Protestant denominations in America need the object lesson of the Liberals uniting, for they are wasting home mission money on sectarian propaganda to an alarming extent. We can not consider that

we are not our brother's keeper. I have served eight years on a denominational mission board; and have attended meetings of the Home Mission Representatives of the Federated Churches of Christ, when the subject is brought up of giving way to the general good. And the churches themselves need to practise Christianity in its essence, in regard to denominational propaganda. The best way to preach is to practise.

The third reason why the uniting of the Liberal forces is essential is that the world needs a virile, intellectual, modern, missionary, enthusiastic religion. And combining the sweetness of the Universalist spirit with the insistence on realism of the Unitarian, we should have the best product of the twentieth century religions. That may seem very boastful, but think it out for yourself.

Many of our present day students of biology warn us against taking for granted that the progress of mankind is upward and onward, unless we make it so. The Great Architect of the Universe seems to leave it to us to a large extent to choose the universe in which we would live. We make the choice of the "far off divine event," or the religion of Jesus and Paul of Here and Now.

Carlyle Summerbell.

Keokuk, Iowa.

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WHAT AN OHIO MAN THINKS

To the National Laymen's Committee:

I hereby send greeting.

My hope is that you may be moving in the right path, joyfully, contentedly and determinedly; and that you may move unfailingly and irresistibly to such an unspeakably glorious determination that it will mean wonders to all churches of the "Broader and More Liberal Faith."

Very respectfully,

Frank Lanehart.

Butler, Ohio.

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CHILD LABOR

To the Editor of the Universalist Leader:

In the *Leader* for Jan. 10, Mr. Barklow quotes figures from the 1920 census, from which, he says, it appears "we are attempting to inject into the Constitution of the United States an amendment which would affect a very small minority of the children of the country."

I am writing to call attention to the fact that these figures show the condition which existed while federal child labor laws passed by Congress were in effect. These laws were subsequently declared unconstitutional by the Supreme Court. In order to return to the conditions which Mr. Barlow seems to approve we must ratify the proposed child labor amendment.

Very truly yours,

Edward A. Lewis.

Stamford, Conn.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Nine Trains

I entered a Railway Terminal, from which I purposed to depart, and I looked about me as I walked in the train-shed. And there were Nine Trains that were standing side by side upon the tracks, and all were filling with passengers. And I walked across the end of the train-shed twice or thrice, and I inquired of each train what it was, and whither it was bound. And the Trains answered me from the Announcements that were above the Gates.

And the first said, I am the old reliable Erie, and we own our own Track all the way to the great city of New York. Jump aboard, and see the Bright Lights of Broadway.

And the next said, I am the Banner Limited of the Wabash, and I go to St. Louis and Kansas City. Come with me, for these are Interesting Towns.

And the next two said, We are the Scout and the Missionary, and we play unto the Santa Fe, and we go one of us by La Junta and the other by Amarillo from this frigid clime to Southern California.

And the next said, I am the Eastern Express of the Wabash, and I go to Detroit, and I carry a through sleeper for Boston.

And the next said, I am the Atlanta Section of the Dixie Flyer. And the next said, I am the Palm Beach Section of the Dixie Flyer, and I will convey thee to where Care is Drowned in the cheerful waters of the Sloping Sandy Beach.

And the next said, I am the Midnight Limited of the Monon, and I will convey thee to Cincinnati, and thou mayest decide in the morning whether to go to Norfolk or Biloxi or New Orleans.

And the next said, I am the Atlantic Express of the Grand Trunk, and I will take thee to Montreal and give thee a good long Toboggan Slide.

And certain of the Trains had Observation Cars with. Gleaming Tail-Lights that proclaimed the glories of the Train. And there were friends with certain passengers who came, and who bade them farewell with many happy words.

And I said unto myself, I have been in this Station many Times, and have seen Trains lined up, but it never occurred to me before to consider how Nine Trains standing side by side and all headed in the same direction might be going severally to Montreal and Boston and New York and Norfolk and Palm Beach and New Orleans and Kansas City and Denver and Los Angeles.

And I considered how many roads there be that seem to go in the same direction, and that there are ways that seem right unto a man that lead him far from his Desired Haven.

But about that time the Gateman rolled the Iron Gate, and the train Conductor and the Pullman Conductor sat by a table beside it, and I walked up and delivered my Tickets and went in and went to Bed. And my train brought me where I had need to be, and the others troubled me not with their Siren invitations.

For, no matter how many other trains there were in that Station, and how attractive they were, I knew where I wanted to go, and I went, and I got there. And I would this were always true of all men.

* * *

SOME BOOKS ON THE OLD TESTAMENT

The fascinating study of the Old Testament is made more interesting and more helpful if one is equipped with the very best that research can offer. Not only has the higher criticism given us a new view of the history of Israel and the conditions under which the Old Testament was written, but archeological investigations have greatly increased our knowledge.

An indispensable background for the study of the Old Testament is George Adam Smith's "Historical Geography of the Holy Land," by no means a recent book but the classic on the subject. For the latest information based on archeological research G. A. Barton's "Archeology and the Bible" is very helpful, though by no means interesting throughout. Rogers' "Cuneiform Parallels to the Old Testament" furnishes an excellent supplement.

Henry Preserved Smith's "Old Testament History" gives an admirable outline of the history of Israel, and provides a framework for study of the books of the Old Testament. It is not difficult to read, and its contribution to the student's understanding of the Bible is great.

For books to assist one in the examination of the Old Testament itself, one can do no better than to turn to G. Buchanan Gray's little volume, "A Critical Introduction to the Old Testament," or G. F. Moore's "Literature of the Old Testament." Both of these books are brief and written so that they can be easily understood. Moore's volume offers a brief survey of the entire field, while Gray pays more attention to the critical problems. Bewer's "Literature of the Old Testament" gives a chronological treatment, in contradistinction to Moore and Gray, who take up each book in order. Driver's "Introduction to the Literature of the Old Testament" is still a standard work, though it is regarded as somewhat conservative.

Understanding Our World

The Spirit of War and Peace

The following editorial from the *Christian Science Monitor* comes near being the greatest utterance of a great paper on this subject:

Speaking to his men's Bible class the other day on "World Peace," Mr. John D. Rockefeller, Jr., said very truthfully that peace "can only come if based on good will, sympathy and understanding, and it is the lack of understanding between men and nations that makes for war." Continuing, he pointed out the great sacrifices which all classes of society make cheerfully in wartime, and said: "If men would be willing to make one-hundredth part of these sacrifices to maintain peace, then never again would war be permitted to disgrace any land. I can imagine no greater contribution to the country and the world than for each man here to be ready to make his sacrifice so that peace may come and be maintained."

The whole of human thought out of which springs war and its attendant evils is wretchedly illogical and distorted. Consider some of its phases. In war a nation has its allies. Of these, nothing but good is said, written or published. Seven years ago there were to the American mind no such fine, manly, courageous, self-sacrificing, devoted, civilized men in the world as the English, French, Belgians, Italians, Japanese and a large number of other nationalities united in the common task of subduing an enemy. And this admiration was in turn warmly expressed—if not at heart fully felt—for the Americans by their foreign associates. They were allies in war; in no way should internecine antagonisms be permitted to weaken their common effort.

But as soon as peace was declared, disaffection and dissension crept in. The press of each country abandoned its international viewpoint for a narrow and selfish nationalism. British readers were no longer told only the good about the French and Belgians—the tendency of the English journals was to the opposite extreme. In the United States, readers were told at length of the great profits won by their former allies in cessions of territory and in profitable "mandates." As for the United States, her people came to be depicted in Europe as money-grabbing, enriched by the war, and determined to dominate the world by the power of the dollar.

Perhaps the present moment is exceptional in its international acrimony because of the persistence of unsolved problems left by the war. But at all times, even in that golden era immediately preceding the war, the tendency in much of the press has been to exaggerate the faults and minimize the virtues of foreign peoples. Americans abroad are no more indignant over the nature of the news from home published in London newspapers than are Englishmen in America for a like cause. The rule too often is to chronicle the abnormal happenings in every land, instead of trying to interpret what is best in each people to all others.

The maintenance of peace would be materially helped if the newspapers of every land would consider other nations as allies in peace and entitled to the same friendliness as allies in war. And the efforts to avert war would be enormously helped if people were willing to make sacrifices for peace at all commensurate with those they offer upon the altar of war.

When a plan for the conservation of peace is offered, it must be perfected to the utmost detail or it is rejected as visionary. Be it a League of Nations, a World Court, a Guaranty of Security, a plan for conscription of wealth as well as man-power, a project for the outlawry of war, it must be meticulously examined to see that it involves no sacrifice of national dignity, no invasion of national sovereignty, no curtailment of individual liberties, no danger to individual pocketbooks, prestige or position. As any plan by which all peoples are to co-operate must involve certain mutual sacrifices, all such projects have heretofore perished in a flood of argument, while an excited people rushes gayly into war without argument, singing "Over There," and involving themselves in sacrifices and entanglements which half a century of peace will scarcely undo.

There are many who believe that an early announcement by the British Premier that a declaration of war by Germany upon France would have been at once followed by Britain's entry upon the conflict as the ally of France, would have stayed the Kaiser's hand. There are more who believe, indeed practically the whole world believes, that a like declaration on the part of both Great Britain and the United States would have averted the conflict altogether. Of course, there are uncounted reasons why this was not done—could not be done. These reasons are wholly satisfying to lawyers and politicians. But the fact that in three days one of these nations was at war, and that three years later the other followed, makes all the reasons unreasonable. Millions of lives, billions of money and a world-agony incalculable might have been saved had the two Anglo-Saxon nations declared at the right time that they would do what they ultimately did.

The limitations of the legalistic mind and of the timid politician interfered with the operation of plain common sense then as they now impede, one after the other, the progress of every plan for the maintenance of peace. If something of the spirit of mutual sacrifice and of daring incredible dangers to the end that victory might be gained could be impressed upon the mind of a nation seeking to maintain peace, war would soon be abolished.

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DR. BENTON DESCRIBES THE NEXT STEP

It will be recalled that the Methodist General Conference last May passed a resolution inviting the religious bodies of the world to a congress to consider means for the elimination of war.

This overture was immediately endorsed by our denominational commission. Since that time some fifteen denominations have appointed commissions of world peace. After two meetings were held, one in New York and one in Atlanta, a gathering of the chairmen of these commissions was held in Washington on Monday, Feb. 2. Discussion centered on the advisability of holding a great conference of the religious forces of America prior to the projected world congress. The opinion was favorable but it was decided to defer final action until an adjourned meeting, which was held at the Federal Council Headquarters in New York on Friday, Feb. 13, at 10 a. m.

Those present were Bishop McDowell, Methodist Church; Bishop Cannon, Methodist Church South; Deen, General Eldership Churches of God; Janney and Thomas, Friends; Moore, Northern Baptist; Scanlon, Presbyterian; McCarrol, Reformed Presbyterian; Lathrop, Episcopal; Bartholomew, Reformed Churches in the U. S.; Huget, Congregational; Tate, United Presbyterian; Gulick, Federal Council; Benton, Universalist.

After considerable discussion it was voted that the congress should be held at a date during the last quarter of the year, probably in Washington. An executive committee of seven was appointed to perfect plans. This committee consists of Bishop McDowell, chairman, Dr. Gulick, secretary, Bishop Cannon, Messrs. Moore, Lathrop, Covert and Benton. This committee met March 13 with Dr. Atkinson and Dr. Lynch representing the World Alliance, which organization is to have its annual meeting in Detroit in November. After consideration with them and subsequent discussion, it was voted to hold the convention in Washington at the time of the opening of Congress. It is hoped to have a delegate membership of at least 5,000 representing all the Churches of the United States, who shall meet and demonstrate, not only to Congress but to the whole country and even the world, that the Christians of America are aroused to the enormity of war and are determined that some other method shall be found to settle international questions.

Home and Children

A LEGEND OF SERVICE

It pleased the Lord of Angels (praise His name!)
To hear, one day, report from those who came
With pitying sorrow, or exultant joy,
To tell of earthly tasks in His employ:
For some were sorry when they saw how slow
The stream of heavenly love on earth must flow;
And some were glad because their eyes had seen,
Along its banks, fresh flowers and living green.
So, at a certain hour, before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus his tidings to the Master brought:
"Lord, in the city Lupon I have found
Three servants of Thy holy name renowned
Above their fellows. One is very wise,
With thoughts that ever range above the skies;
And one is gifted with the golden speech
That makes men glad to hear when he will teach;
And one, with no rare gift or grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blest;
But, Lord, I fain would know, which loves Thee best?"

Then spake the Lord of Angels, to whose look
The hearts of all are like an open book:
"In every soul the secret thought I read,
And well I know who loves me best indeed.
But every life has pages vacant still,
Whereon a man may write the thing he will;
Therefore I read in silence, day by day,
And wait for hearts untaught to learn my way.
But thou shalt go to Lupon, to the three
Who serve me there, and take this word for me:
Tell each of them his Master bids him go
Alone to Spiran's huts, across the snow;
There he shall find a certain task for me:
But what, I do not tell to them nor thee.
Give thou the message, make my word the test,
And crown for me the one who answers best."
Silent the angel stood, with folded hands,
To take the imprint of his Lord's commands;
Then drew one breath, obedient and elate,
And passed, the self-same hour, through Lupon's gate.

First to the Temple door he made his way;
And there, because it was an holy-day,
He saw the folk by thousands thronging, stirred
By ardent thirst to hear the preachers' word.
Then, while the echoes murmured Bernol's name,
Through aisles that hushed behind him, Bernol came;
Strung to the keenest pitch of conscious might,
With lips prepared and firm, and eyes alight.
One moment at the pulpit steps he knelt
In silent prayer, and on his shoulder felt
The angel's hand—"The Master bids thee go
Alone to Spiran's huts, across the snow,
To serve Him there." Then Bernol's hidden face
Went white as death, and for about the space
Of ten slow heart-beats there was no reply;
Till Bernol looked around and whispered, "Why?"
But answer to his question came there none;
The angel sighed, and with a sigh was gone.

Within the humble house where Malvin spent
His studious years, on holy things intent,
Sweet stillness reigned; and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair:
A seamless robe for Truth's great bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand, and broke the thread
Of fine-spun thought, and very gently said,
"The One of whom thou thinkest bids thee go
Alone to Spiran's huts, across the snow,
To serve Him there." With sorrow and surprise
Malvin looked up, reluctance in his eyes.
The broken thought, the strangeness of the call,
The perilous passage of the mountain-wall,
The solitary journey, and the length
Of ways unknown, too great for his frail strength,
Appalled him. With a doubtful brow
He scanned the doubtful task, and muttered "*How?*"
But Asmiel answered, as he turned to go,
With cold, disheartened voice, "I do not know."

Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor, hurrying cheerful down the street,
With ready heart that faced his work like play,
And joyed to find it greater every day!
The angel stopped him with uplifted hand,
And gave without delay his Lord's command:
"He whom thou servest here would have thee go
Alone to Spiran's huts, across the snow,
To serve Him there." Ere Asmiel breathed again
The eager answer leaped to meet him, "*When?*"

The angel's face with inward joy grew bright,
And all his figure glowed with heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor, answering, "Now!
For thou hast met the Master's bidden test,
And I have found the man who loves Him best.
Not thine, nor mine, to question or reply
When He commands us, asking 'how?' or 'why?'
He knows the cause; His ways are wise and just;
Who serves the King must serve with perfect trust."

Henry Van Dyke.

* * *

THE SHIP'S PET

A TINY sea gull lived in the harbor of a great city where steamers pass in and out on their way to the ocean. Often when a big ship with many smoke stacks pointed its prow toward the open sea the little gull left the harbor and followed, beating its wings and calling to the people on the deck. Many birds joined it and flew after the ship for days, picking up scraps of food that the people threw overboard. But the little gull followed because he loved the ship and the people and the wide sea. Long after his companions had left him he flew after the ship as far as he dared. The older people, who can not understand the language of sea gulls, thought that he wanted only to be fed and threw him bits of food and watched him snatch them up. But the children understood that he was trying to speak to them, and often they stretched out their arms and cried: "See the pretty bird. How brave he is! He has come a long way from home."

But always there would come a time when he would turn about and flap his tired way to the harbor of the big city again.

One day at noon the most beautiful of all ships set out for England. The decks were crowded with people waving their handkerchiefs to friends on the dock. One little girl was glad to go. Her father and her mother and all her sisters were waiting for her on the other shore. The sea gull too was glad. He circled round with all his kind, calling and flapping over the heads of the people.

The first day went by, and may of the gulls returned. The next day there were only three left; they were tame by that time, and the little girl had made special friends with the little gull.

At noon two of the gulls gave the call that means: "Come with us. We have far to go. The clouds are growing dark in the storm center of the sky. Return."

These two set out like arrows, swift and high in the heavens, but the tiny gull lingered in the wake of the big ship. The little girl watched him and wondered when he would start on his homeward way. "Surely," she thought, "by morning he will be gone."

That night a great storm descended on the sea, and every one forgot the little bird. The people huddled together down in their cabins, and the ship rolled like a great barrel in the rough water.

When at last morning came the little girl was one of the first to go on deck. She ran from one end of it to the other, looking into all the corners to see what damage the storm had done. Suddenly she saw the sea gull, lying in a corner of the deck, caught in a pile of canvas and deck chairs. He was too weak to fly away when she went near to him, and, though he beat his wings violently, they did not lift him up at all. The little girl brought him bread soaked in water and tried to coax him to eat it, but he would not. Then she went away to her own breakfast, and when she came back he had eaten it all. Day after day she tended him, and after a while he was hopping about lively. The captain called him the "ship's pet," but he was really the little girl's pet, for he was never far from her side.

When the ship reached the other side no one wanted to say good-by to the sea gull. The little girl's father and mother were waiting to take her away, and she could not take the gull, but the captain promised to take the best of care of him.

When the ship started back on her next voyage, sure enough, the little gull followed it.

"He will turn back to-night," said the passengers to each other every evening.

But the captain smiled to himself. He knew that the sea gull's home was now the ship, and he was not astonished when the ship's pet stayed with the vessel and was carried to the harbor again.

Best of all, when the gull went back to England with the ship the little girl was there to meet him.

"I'm taking good care of him," said the captain. "Come down to see us whenever you read in the papers that we've docked—the ship and the ship's pet together!"—*Charlotte E. Wilder, in Youth's Companion.*

* * *

We deeply sympathize with the absent-minded professor who cleaned the cat's teeth one night and then kicked himself out of the back door.—*Carnegie Tech Puppet.*

WITH OUR ADVERTISERS

It was Wednesday, the day for raisin bread. He was worried for he knew that since one thousand men voted on what millions wanted most in a shaving cream there was no longer an excuse for a dingy film on the teeth. Although he knew that it was much better than the average ten-cent smoke he wondered which one of the fifty-seven varieties to buy. As he walked across McCall Street he instinctively jumped out of the way of the world's finest automobile before he realized that no metal could touch him. The worried look increased and he told himself that he could use the extra fifty dollars a month and wondered if after all good oil wasn't cheaper. As he entered the office he caught a glimpse of himself in the hall mirror and was convinced after all that clothes do make the man. But alas, the insidious part of it was that not even his closest friend would tell him; yet he was certain that if he wore his garters around his neck he would change them oftener.—*The Owl.*

* * *

READERS

Readers are born, not made. Parents who have been readers themselves, and perhaps still more those who have not been and regret that they have not, make eager efforts to get their children to read. They provide them with books, they give them opportunity, they preach to them the possibilities of delight and profit. If the children are not born for it, they elude and evade; they take the books like any other task and slip away from them as soon as they can out into the golden air, where they can prattle with their fellows or stretch their limbs in muscular exuberance or do nothing, rather than unthread the tangles of dull print.

On the other hand the born lover of books will find them in spite of all obstacles. He will forego comforts for them, deprive himself of food for them, travel miles for them. Books he will have; without them he can not be satisfied.

There are people to whom books are nothing but piles of blackened paper to be avoided at all costs. There are others who seek something special in books and often read eagerly for that object, but who have no love for books otherwise. There are others still to whom a book is a passion—any book; they will read the dictionary when they can not do better.

The evils and dangers of books are obvious enough. The pleasure they afford is a solitary pleasure; it isolates its votaries from their fellows and is likely to lead them into morbidness without their being aware of it. It is an indolent pleasure; at least it too often brings neglect of the body and of that constant exercise which is essential to all bodily health.

But the solace and delight of books, to those who have the taste for them, are inexpressible. When Montesquieu said, "I have never had a sorrow that a half hour's reading could not dissipate," he overstated the matter for most of us if not for himself; yet it is true that at all ages and at all times books afford the simplest, the cheapest, the most varied, the most lasting, the most sustaining of all the pleasures that a kind Providence has bestowed upon ungrateful and inconsiderate man. And it is well worth while to try to make readers of your children, even if you do not succeed.—*Youth's Companion.*

* * *

BUSINESS IS BUSINESS

A recently printed story about a stenographer who said she didn't care to work any longer for a boss who was so stupid as not to notice that she was dressed for the matinee reminded us of an anecdote of Henry Irving and Jessie Millward. Miss Millward appeared at rehearsal one day in a new and dainty dress. Irving noticed it. "Very pretty frock—very pretty indeed," he said. "What is it for?"

"I'm going to join a luncheon party as soon as rehearsal is over," she answered proudly.

"Go at once, my dear; go at once," was the disconcerting reply. "Don't let rehearsal detain you. But—to-morrow—come in your working clothes to-morrow—with your mind full of work."—*Boston Transcript.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Higher Criticism but Not High Brow

The Literature of the Old Testament. By Julius A. Bewer. Columbia University Press. $3.00.

The Authentic Literature of Israel. By Elizabeth Czarnomska. The Macmillan Company. $4.00.

Perhaps the greatest single contribution which historical and literary criticism has made is in the field of the Old Testament. There noteworthy results have been possible because of the length of time over which the writing of the books was spread and because of the literary method of the Israelites.

Almost one thousand years went into the writing of the Old Testament, ten centuries in which the Israelitish people changed from a nomadic to an agricultural race, developed a civilization and a stable form of government, witnessed successive invasions by the Assyrians, the Persians, the Greeks, and the Romans, and replaced national by religious loyalties. Changes in language, changes in institutions, and changes in outlook stamped themselves upon their literature. Our Bible contains documents certainly written as early as 900 B. C. and probably earlier. These early documents were incorporated in later documents, but for the most part they were incorporated as they stood, without any process of rewriting such as would take place if a similar compilation were undertaken to-day. When a man of the fifth century united a document of the sixth century with documents of the seventh and eighth, he let each document stand in substantially its original form, and it has therefore been possible for the scholar to unearth each of the successive strata The comparative certainty of Old Testament criticism becomes apparent when one contrasts it with New Testament criticism, which deals with a literature produced in a single century under circumstances that were changing very slightly.

In the century and a half since Jean Astruc ventured the suggestion that there were two sources in Genesis, criticism has gone fast and far, and has given us an Old Testament with its historical and religious value greatly enhanced. We can now trace with confidence the growth of monotheism in Israel and can admire the magnificent loyalty to Yahweh which sustained the people during the captivity. We can appreciate each document in the light of the conditions under which it was written and can understand sympathetically elements which offend when judged by later standards. No longer need we think of the Bible as being all of one piece, for we have been given an objective as well as a subjective basis for selecting that which has religious worth from that which is mediocre or worse.

How few Sunday school teachers and, one is tempted to say, how few ministers have availed themselves of the results of the critical method! The wealth of new material which is theirs they ignore. It is not simply that they continue to teach what is assuredly untrue, but they fail to take advantage of the assistance they might enjoy. The child's sense of the probable is easily shocked, and frequently his sound moral insight causes him to reject Old Testament narratives and teachings. The new light on the Old Testament answers questions and gives an abundance of illustrative material as well.

There are two ways of approaching the modern study of the Old Testament, and Professor Bewer has chosen the method less suited for the beginner. It is possible to take up each book in turn and to tell what elements have gone into its making, as G. B. Gray does in his "Critical Introduction to the Old Testament," or it is possible to outline the literary history of Israel, considering the various documents in the order in which they were written, the method of Professor Bewer. Bewer's book can be more easily understood if it is read in conjunction with Gray's book or G. F. Moore's little volume, "The Literature of the Old Testament."

Bewer first discusses the poems which are embedded in the various narratives, since it is generally agreed that these may be contemporary with the events they describe, having been handed down by word of mouth. The stories of the founding and establishment of the kingdom under Saul, David, and Solomon, and the first codification of the laws, he places in the tenth century. In the ninth century we find not only records of contemporary events but also the beginning of an attempt to depict the origins of Israel, and in this century and that following the stories later embodied in Genesis were written down. These stories were originally found in two documents, which were combined in the seventh century. It is at this time that the earliest prophets were writing, and the book of Deuteronomy also dates from this century. In the next one hundred years we have the climax of prophetic activity, including the work of Jeremiah, Ezekiel, and the Second Isaiah. Editors were active in combining earlier works during this period, and in the fifth century we have the Pentateuch. In the fourth and third centuries we have much literary activity, including the writing of Job and Ecclesiastes, and in the second century, with the writing of Daniel and the completion of the Psalter, the last of the books now included in our Old Testament were written.

It is this process which Bewer records, telling comparatively little of the critical study which lies behind his statements, but giving the results of that criticism in a chronological narrative of great interest. He gives the substance of each document, in many cases repeating familiar stories with a new charm, explains the conditions under which the document was written, comments on its literary style, and suggests its significance for us and its place in the growth of the Jewish religion. As he states his aim, it is a worthy one: "If we read the Old Testament in the order in which its various parts originated, it takes on a new significance, for the warmly pulsating life of the people and of its leaders is felt much better at its sources. The common folk with their songs and stories, the poets and the prophets, the historians, lawgivers, and sages, all stand before us as we follow in our imagination the various stages of the great development and try to think ourselves into the different experiences with sympathetic understanding until we feel the power that moved them all and recreate in our own mind the times of long ago, when the pioneers of the Spirit blazed new paths for the moral and spiritual development of the race."

Professor Bewer succeeds in his attempt. Not only does he give fresh meaning to the whole literary and historical development, but he also quickens our understanding of and appreciation for individual books. His tribute to the style of the man who first wrote down the legends and stories now in Genesis makes one eager to reread them. With unfailing insight he separates the beauties of the prophetic books from the dull dross. In his exposition of Job and Ecclesiastes he interprets for us the meaning of these books, and his account of the various purposes for which the Psalms were written lends new luster even to old favorites. None of the critical impedimenta is in sight, there is no creaking of pedantic machinery, but there is sound scholarship made the unshakable but unobtrusive foundation for fascinating narrative.

Professor Czarnomska has undertaken a task allied to that admirably performed by Professor Bewer, but differing from it in many particulars. She has sought to arrange the text of the Bible according to the chronological order of the documents underlying our present text. Instead of commenting upon these documents, she reproduces them as modern scholarship says they must have been. Thus we have certain proverbs, then the earliest of the documents underlying the historical books, written about 850 B. C., then the additional stories written by another author about 750, then the work of Hosea, Amos, Isaiah,

(Continued on page 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

WHO'S WHO

I was starting for the Washington Convention. In the Chicago station sheds stood two trains of Pullmans, to be run in two sections. Said the gateman, "Your car is on track seven"—and such a car! Never had I seen such equipment—waiting maid, bath shower and manicure. I wandered back to the observation car. Here hung woolen robes on brass bars to be used if one wished to sit outside, telephone if one wished to call back home to tell the family not to forget to water the fern, writing desk and magazines as usual.

Seating myself comfortably I looked over the group who had gathered with their reading, and here my Who's Who began. One read, "Christianity and Modernism," another, "The Modern Use of the Bible," another *Student Volunteer Magazine*, and still another Mr. Fosdick's recent article in the *Ladies' Home Journal*. "All going to the convention," said I, "this is interesting!

Returning to my compartment I noticed in the opposite seat a hat, overcoat and bag. Some one must own these, but it was night, and I did not see the gentleman until we were nearing Washington. I introduced myself and he in turn said, "Pastor M— of the Lutheran Church, Milwaukee." "You are going to the convention?" I asked. "Yes, indeed, are you?" No one seemed to guess my destination, perhaps because I was reading (and enjoying) "Where the Blue Begins." Pastor M— began talking of the program, "All Eastern men on it," he said, "and yet it's here in the West you'll find the man with the broad mind, the forward vision." "Then you are a liberal," I asked. "Oh, not theologically," was his quick reply. But we were entering the Washington depot and I am still wondering what Pastor M— meant.

It is two o'clock Wednesday, the great auditorium is filling rapidly, people coming as I thought to hear the President. And well they might, for I wish sixty times six thousand might have seen and heard him deliver his message. But morning, afternoon and evening, day after day, the vast throng assembled.

One noticed the ushers, fine-looking young men. Wherever they were, when prayer was offered they stood with bowed head. I sat by one in the gallery one day as he courteously asked group after group to vacate the reserved seats in the front row. These seats were marked "reserved," but it was a great temptation to occupy them, for they were the best in the house. As he sat down again I said, "I am interested in the ushers of this convention." "Are you?" he said. "There are one hundred of us, all Student Volunteers."

It was the second morning of the convention, and I was seated in the dining-room of the Grace Dodge Hotel. A glance over the room revealed friends from afar—Mrs. Lydia Lord Davis of Oberlin, Ohio. It was she who, twenty years before, won me through and through for missions, as she stood with her two little boys at her side and pleaded for China. Her husband had been killed by the Boxers a few months before.

At another table sat Mrs. Brunner of Iowa. She was on the boat in Yokohama harbor just starting for home after a visit to various mission stations when the earthquake came, throwing wharves and people into the sea, and her boat rescued the perishing from the deadly waters all through that terrible day. And so I might go on, for whether one was in the auditorium or in the cafeteria, people with great experiences were all about you and people with great experiences addressed the convention, no one caring whether they were from the East or from the West.

Monday afternoon, the last day of the big meeting, a little group of thoughtful, earnest people assembled in the church of their choice to consider how their Church might help in a larger way to bring a more abundant life to the world. These were Universalists who had been privileged to attend the convention—Universalists who want their Church to be read and known in the Who's Who of Christian Missions.

Mrs. James W. Vallentyne.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

TWO WEEKS IN ILLINOIS

(Concluded)

During the time spent with Oak Park as headquarters visits were made and conferences held in other Illinois churches.

St. Paul's-on-the-Midway—On Monday evening, Jan. 5, the hour for the monthly workers' conference was given over to me, and was used for an address and discussion period. It was an unexpected pleasure to be able to visit on the following Sunday the church school in session. What an excellent state of affairs it is when the musical director for the church is also the director for the church school! Standing in the pulpit of St. Paul's, speaking briefly in the morning service, brought back vividly memories of the Y. P. C. U. Convention held there in 1921. St. Paul's is fortunate in having Mr. McPeek, the superintendent of the church school, as director of boys' work for the church, and Miss Dorothy Karlen, minister's assistant and efficient junior superintendent, in charge of girls' club activities.

Church of the Redeemer, Chicago—By attending the annual meeting of the church school officers and workers an insight into the year's work was obtained. Reports showed progress in the face of many unusual difficulties. With Mrs. L. B. Fisher as supervisor, and Mr. Charles Poor as the newly-elected superintendent, the new year's work will go forward with much promise.

St. John's Universalist Church, Joliet—The Joliet church has as its minister's assistant Miss Helen Line, the very efficient secretary of the State Sunday School Association. That the church school is doing good work is evidenced by its well-planned curriculum, its strictly graded classes and the interest shown by teachers and officers.

The visit to Joliet marked the conclusion of two weeks' work in Illinois. From there the trail led westward. Then began the long journey across the plains, with Denver as the ultimate goal.

M. F. S.

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MARCH FOR MAKING MEMBERS

The Women's National Missionary Association had a clever slogan: "February for Finding Folks." The Sunday schools may wisely follow with a motto of their own: "March for Making Members." The church year is now well advanced and if our schools are to show any notable gains the matter must receive prompt and aggressive attention. Let every teacher be alert to see that his class receives every possible recruit. Let every present member become a missionary to look about and find at least one new pupil. Let the Sunday school officers and the pastors of the Church take this matter to heart and with eagerness seek for additional members to whom may be given a message that leads to happiness and right character.

This effort ought to be organized. "What is everybody's business is nobody's business." In any community a well-planned campaign for Sunday school membership will bring results. There are twenty-seven million young Americans still outside of Protestant, Catholic and Jewish influences. Some of them are in your own community.

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ATTENTION, CRADLE ROLL SUPERINTENDENTS

The Publishing House has issued a folder, "The Cradle Roll Department," containing a list of available material for Cradle Roll use, including wall rolls, membership and promotion certificates, birthday cards, invitations and books of methods. Write to the Publishing House, 176 Newbury St., Boston, and ask for this useful folder.

Our Young People and Others

Conducted by Granville Hicks

THE OBSERVANCE OF LENT

Miss Ruth Owens, devotional superintendent of the Y. P. C. U., is urging every Union in the country to read "By an Unknown Disciple" during the Lenten period. It has been customary for the Union to observe Lent by the study of some appropriate book, and this volume has been chosen for 1925. Miss Owens is making strenuous efforts to call the matter to the attention of Unioners everywhere and has asked the ministers of the denomination for their co-operation. Pastors who wish to encourage the devotional spirit in their young people can not do better than follow Miss Owens' suggestion.

* *

UNITARIANS AND UNIVERSALISTS

The Young People's Religious Union of the Unitarian Church and the Young People's Christian Union of the Universalist Church met for their third annual get-together in Unity House, Boston, on Feb. 10. About 300 young people were present, Unitarians and Universalists being almost equally represented. The Lynn Y. P. C. U. presented a humorous sketch, "Thirty Minutes for Refreshments," and Mr. Edward Furber, national president of the Y. P. C. U., Mr. George Durkee, Massachusetts state president of the Y. P. C. U., and Mr. Blaine Stevens, president of the Town and Gown Club, spoke. Dancing followed the addresses. Miss Myrtle Belyea, Miss Mildred Towle, and Miss Barbara McLoud made up the committee from the Y. P. C. U. The Town and Gown Club, which participated in the meeting, is an organization of Unitarian young people in the colleges of Boston and vicinity.

Twenty or twenty-five years ago gatherings of Unitarian and Universalist young people in Boston were common. Meetings of various kinds were planned, including both social and more serious gatherings. Frequently there were several during one winter. Then the practise was discontinued and for many years no meeting took place. Two years ago, however, a group of Universalists got together with some of the Unitarian Unioners and a meeting was planned. It was successful and the precedent it established has been followed. This year's meeting brought out a larger attendance than have the meetings of previous years, and the spirit seemed remarkably good.

The success these gatherings have enjoyed should encourage the young people of both organizations to plan other meetings. Social functions are very pleasant and give an excellent opportunity for the two groups to mix, but there might well be additional meetings of a different nature. An address by a leader of religious thought, brief talks by prominent members of the two organizations, or a joint devotional meeting, would help us to understand each other. Having demonstrated their ability to conduct a social gathering together, the Y. P. R. U. and the Y. P. C. U. ought to try something different.

Obviously the greatest single hope for the breaking of denominational barriers lies in such meetings. As the young people get together and learn to know each other, they will all the more appreciate how slight are the differences that keep the denominations apart. Temperamental differences are much more important than theological distinctions, and in joint meetings temperamental differences tend to disappear. Practical difficulties, too, will melt away before the good-will which such meetings generate. So much depends on just such meetings as took place in Unity House on Feb. 10 that every effort should be made to insure a real mingling, a genuine exchange of points of view.

The older people have something to learn from the Unity House get-together. There is no reason why they can not have joint meetings, and there is every reason why they should. A leading minister refers to the time when, because of a shortage of coal, a Congregational and a Unitarian church in the Back Bay temporarily united as the occasion when the Christians were frozen together. There are better bases for union than lack of heat, and the Y. P. R. U. and the Y. P. C. U. are showing the way.

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A SERIES OF NOTE

During the Lenten period *Onward* will carry a series of articles which deserves comment. In keeping with the season, these articles will deal with fundamental elements in our Universalist faith. Each has been written by a leading minister of the denomination. Dr. Perkins contributes the article on Jesus, Dr. Brigham writes on the meaning of God, Mr. George Gay discusses prayer, Dr. Hall treats of the value of the Bible, and Mr. Baner presents the Easter message.

In addition to this series *Onward* will publish several other articles of unusual interest in the three issues of the Lenten season. Mr. Eugene K. Jones, who is executive secretary of the National Urban League, an organization doing social work with negroes, describes the contributions of the negro to America, and Rabbi Wolk, assistant at Temple Israel, Boston, outlines the contributions of the Jew. An article by a missionary who has recently returned from India and a translation of an article which a young Swiss student wrote from a French paper after his first year in this country will also appear. There will be other articles of interest.

For the Quiet Hour

Friendship is the greatest thing in the world. There is no door it will not unlock, no problem it will not solve. It is, after all, the only real thing in this world.

David Grayson.

It is a far greater thing to live in the assurance of what God is always doing than to know what He may be doing at a particular moment.

J. H. Jowett.

God is not only in the front with the positive, the militant, the illustrious saints, but He is in the rear, with the doubtful, the faint, the dull, the heavy-hearted, the "almost gone." Let us arise to-day to pursue our march with fresh courage and hope.

W. L. Watkinson.

The glorious past is never disdained. There ought not to be any past, in the sense of exhaustion or annihilation. The past should be the most vivid and graphic influence in the present. Because we have seen greatness we shall see glory, should be the tone of every man who undertakes to teach the mysteries of the divine kingdom, and lead the enterprises of the elect and consecrated church.

Joseph Parker.

Consent hearteneth sin, which a little dislike would have daunted at first. As we say, there would be no thieves, if there were no receivers: so there would not be so many open mouths to detract and slander, if there were not so many open ears to entertain them.

Joseph Hall.

To live eternal life in the midst of time, that is the true immortality whether or not there is any other immortality.

Harold Hoffding.

Eternity is not something in the future; it will never feel more like eternity than it does to-day.

Sir Oliver Lodge.

That which is the misery of travelers, to find many hosts and few friends, is the estate of Christians in their pilgrimage to a better life. Good friends may not, therefore, be easily foregone, neither must they be used as suits of apparel, which, when we have worn threadbare, we cast off and call for new. Nothing but death or villainy shall divorce me from an old friend; but still I will follow him so far as is either possible or honest; and then I will leave him with sorrow.

Joseph Hall.

Among Our Churches

Church News and Interests

PERSONAL

Mrs. Ethel M. Allen spoke in the Clayton Memorial Church, Newbury, S. C., on Feb. 8. She also addressed the Universalist women of Tarpon Springs at a meeting held at the home of Mrs. George Inness, Jr.

Dr. Frank Oliver Hall supplied the pulpit of historic Plymouth Church, Brooklyn, on Sunday, Feb. 15.

Judge W. G. Spurgin of Urbana, Ill., Herbert Miller of Brooklyn, N. Y., Carl Hempel of Lynn, Mass., and E. Randall Comee of Brunswick, Me., all members of the Committee on Church Finance of the Five Year Program, met in Boston, Feb. 21, with Judge Hill and Secretary Etz.

OUR HEADQUARTERS STAFF

Miss Alice G. Enbom spoke on "Stimulating the Missionary Spirit" at the Public Meeting of the W. U. M. S. of Massachusetts held at South Weymouth, Tuesday, Feb. 17.

Dr. John Smith Lowe supplied the pulpit of the Congress Square Church, Portland, Feb. 22. He was in New York on denominational business Feb. 18, and in Stamford, Conn., Feb. 19.

Indiana

Oaklandon.—Early Saturday morning, Feb. 14, the Universalist church was destroyed by fire, together with several other buildings. The church was built in 1875 and rebuilt in 1921, following a fire which burned a large part of the town. The loss is estimated at between $35,000 and $50,000. There is a loyal group of Universalists here, who have maintained an active Sunday school and Y. P. C. U. for the past four years without the help of a resident pastor. In a few years more the church would have been cleared of debt.

Michigan

Horton.—Rev. William Couden, pastor. During the winter the Sarah Weeks Mission of our church is having an all-day meeting each month at the home of some member, with a pot-luck dinner and silver offering. On Feb. 5 the ladies of the Mission Circles of Liberty, Concord and Horton met the Universalist ladies of Jackson at the Y. W. C. A. It is hoped that a Mission Circle may be organized in Jackson. The state president, Mrs. Sophia Ashworth of Lansing, gave an interesting talk.

New York

Cooperstown.—Rev. George C. Boorn, pastor. While our parish is small and our congregations never very large, they are showing a steady increase, and there is much interest shown. Mrs. Boorn has charge of the Sunday school, which is steadily growing. The children of the Sunday school were given a sleigh-ride on a recent Saturday afternoon, with a supper afterward at the parsonage. Our annual fair last December, which was held only one day, netted about $250. Four years ago a new kitchen was built on the parsonage at a cost of $2,400. We are soon to pay in the last hundred dollars. At the annual meeting of the Ladies' Aid Jan. 14 the treasurer reported receipts for the past year of $870.45.

Auburn.—Young People's Day was observed Jan. 25, the morning service being entirely in charge of members of the Y. P. C. U. Essays were read by Ruth Peacock, Alice Hungerford, Archie Koon and Paul Allison, and the occasion was most enjoyable. A new hardwood floor has been laid in the Sunday school room, the men of the parish doing the work of laying and finishing and the material being paid for by the King's Daughters and Sons. A Birthday Party in charge of Mrs. John Underwood, president, was held Feb. 12, and a good sum raised towards the fund. On Feb. 15, Mr. Thomas C. Richardson completed his twentieth year as a member of the choir, and at the close of the morning service, S. Edgar George, as chairman of the board of trustees, on behalf of friends in the church, presented Mr. Richardson with $20 in gold as a memorial of the completion of twenty years of capable service, graciously rendered. The gift was a complete surprise to Mr. Richardson. Mr. Richardson is postmaster at Auburn, and Mrs. Richardson is the organist and choir director.

Ohio

Columbus.—Since Jan. 15, when W. G. Price became pastor of this church, congregations have been constantly growing up to the 150 mark. A class is already forming for Easter. The Y. P. C. U. and Sunday school are being well attended. The Guild is to repeat their entertainment Feb. 27. The Y. P. C. U. held a well attended Valentine party Feb. 13. A reception for the new pastor was given Feb. 19.

Ontario

Olinda.—Rev. E. M. Minor, pastor. Y. P. C. U. Week and Day were fittingly observed in this church. Sunday evening, Jan. 18, the pastor delivered an appropriate sermon, "A Challenge to Service." The young people attended the service in a body. The choir was made up entirely of the older people of the church. About seventy young people, Unioners and a few interested friends, enjoyed a successful mid-week party. The president, Mrs. Russell Hicks, was in charge of the evening service on Young People's Day. At this service the young people conducted the singing, the scripture, the prayer, and three splendid talks were ably given. Miss Rachel Ryall's talk was on "Loyalty," and Mrs. Hicks spoke on "Love," while Everett Whittle chose "Service" as his topic.

* *

MURRAY GROVE FAIR

Dear Friends and Co-Workers:

I have been called to and accepted the chairmanship of our Fair Committee, strong in the faith that you will give me your loyal and generous support.

Our Fair is our principal source of income, therefore its importance can not be over emphasized.

Last year's recepts set a new high mark, but there is always room at the top.

All together then, for a climb to the top, and a still higher mark.

I am prepared to receive a flood of contributions.

"Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Mrs. Ida H. Waller,
1204 *Arrott St., Frankford,*
Philadelphia, Pa.

After August 1, care of Murray Grove House, Forked River, N. J.

* *

WOMAN'S DAY

April 26 has been set aside on our Denominational Calendar as "Woman's Day." It is the earnest desire of the Woman's National Missionary Association that this Sunday be observed in every church where possible. It is not only our opportunity to bring before the whole Church the aims and activities of our work, but also to stimulate a missionary spirit in our midst. Let all who can observe this day in a fitting manner.

* *

WORLD ESSAY CONTEST

The American School Citizenship League announces a World Essay Contest open to students of all countries.

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essay on one of the following subjects:

1. Open to students in Normal Schools and Teachers Colleges: "Methods of Promoting World Friendship through Education."

2. Open to seniors in Secondary Schools: "The Organization of the World for the Prevention of War."

Three prizes of $75, $50, and $25 will be given for three best essays in each set.

The contest closes June 1, 1925.

The conditions of the contest are as follows:

Each essay must be accompanied by a topical outline and a bibliography with brief notes on each book. Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and

must be written, preferably in typewriting, on one side only of paper 8 1-2 x 11 inches with a margin of at least 1 1-4 inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Citizenship League, 405 Marlborough Street, Boston 17, Mass., not later than June 1, 1925. Essays should be mailed flat (not rolled).

Each country participating in the contest, other than the United States, shall send the three best essays in each set (normal and secondary) to the secretary of the League, these essays to be selected by judges appointed in each country. The United States judges will select, from these and from the essays written by pupils of the United States, those which in their opinion should receive the prizes. Students may write in their own language. The three best essays selected by the national judges must be translated into English when submitted to the United States judges.

Information concerning literature on the essay subjects may be obtained from the secretary of the League.

During the past few years, many teachers in the United States have introduced the contest as a part of the regular school work, and have sent to the League the best essay in the school. It is suggested that all schools adopt this plan.

* *

"BETTER LATE THAN NEVER"

Rev. Harold Marshall, D. D.

Dear Friend:

Believing that the old saying, "Better *late* than *never*," still holds true I am forwarding the enclosed check for $200 to assist in meeting payments towards our Universalist Headquarters Fund. I am still

Yours most truly,

———— ————.

Feb. 10, 1925.

* *

THE SABBATH SCHOOL UNION

The Sabbath School Union of Greater Boston met at the First Universalist Church of Cambridge on Wednesday evening, Feb. 18. The ladies of the Mission Circle of the church served a delicious supper at 6.30, before which Mr. Raspe said grace. Mrs. Nellie E. Friend briefly addressed the assembled company, urging that each person talk to his neighbor and that the half hour between the supper and the evening meeting be devoted to getting acquainted.

At 7.30 in the church auditorium upstairs the regular monthly meeting was held, Mrs. Friend, president, in the chair. Her opening address was upon "What I Might Have Been." Prayer was offered by the Rev. Barron F. McIntire of Chelsea. Miss Susan M. Andrews of the General Sunday School Association and the Boston School of Religious Education delivered an interesting address upon the Easter service of the General Sunday School Association arranged for this year. She said that the general theme of this service is love, the different parts of the service illustrate the different phases of this primal virtue, and it all leads up to emphasis on the supreme expression of love, God's love for us and our love for God. The Easter service for 1925 was given in part. A poem by Henry Van Dyke, which comes in the service, was beautifully rendered by Miss Myrtle Belyea.

The main address of the evening was given by Mrs. Stella Marek Cushing on "The Place of Pageantry in Religious Education." Mrs. Cushing has had much experience in putting on both church and community pageants, and is the author of the Easter pageant published for the Universalist Sunday schools last year. This pageant was put on admirably after her lecture by members of the Arlington church, assisted by Rev. Stanley Spear and Rev. Fred Moore, who offered the prayers. The accompanying organist of the First Universalist Church conducted the music, in the course of which a aolo was sung by Miss Katherine Yerrinton.

* *

SOUTHERN YOUNG PEOPLE'S INSTITUTE

The young people enrolling as students in the Southern Universalist Institute are given, among other courses, several in teacher training, and the recommended text-books are used. The lectures are followed by written examinations, and in 1924 the following pupils obtained the grades printed:

"The Pupil," Part One, Year One. Mrs. Katherine Haskell Ball, teacher. Lucile McGlohon, 99 per cent; Mattiel McGlohon, 98 per cent.

"The Teacher," Part One, Year One. Mrs. Ladie Rowlett, instructor. Freda Price Bird, 99 per cent; Matilda Garber, 99 per cent; Nellie E. Smith, 100 per cent.

"Training the Devotional Life," Part Four, Year Two. Mrs. Rowlett, instructor. Freda Price Bird, 87 per cent; Richard F. Miller, 89 per cent; Kenneth Gay, 85 per cent; Kimball Gay, 89 per cent; Nellie E. Smith, 93 per cent; Matilda Garber, 100 per cent; Lee Green Gulley, 93 per cent; Haynie Summers, 93 per cent.

* *

THE CEMETERY AT MURRAY GROVE

There are now two cemeteries at Murray Grove, the old one east of the Potter meeting-house and the new one west. The original burial plot, which contains the graves of Thomas Potter and several later Universalists, is in the hands of another denomination and its space is practically filled.

When some of the lovers of Murray Grove expressed a desire that they and their families might rest at last at that sacred spot, it was seen that some additional ground ought to be set apart, and accordingly a triangle, beautifully situated on the other side of the ancient church, was chosen.

On an afternoon never to be forgotten, a simple but touching service was held, when the ground of the new cemetery was first broken and the ashes of Mrs. Frederick A. Bisbee were interred. Those of her revered husband are now in the same lot, a rough but beautiful boulder, appropriately emblematical of intellectual and spiritual strength, marking the graves of these two sturdy Universalists.

Now the entire plot has been surveyed, divided into lots and made available for any who, because of their love for the faith or their love for the locality, feel that they would choose this burial ground. Already there are indications that many lots will be taken in the near future. An eminent clergyman at the Capital has signified his intention of securing one and one of our denominational officers has already purchased.

A cemetery association has been organized in legal form, the management being by the General Convention and the Murray Grove Association. Correspondence in regard to this matter should be addressed either to Rev. Roger F. Etz, 176 Newbury St., Boston, or Mr. Walter Gabell, Erie and Broad St., Philadelphia.

* *

BOOK REVIEWS

(*Continued from page* 25)

and Micah, then supplements to the history, then the book of the Law, on which our Deuteronomy is based, and finally the prophecies of Jeremiah and his contemporaries. The book ends with the Exile and is apparently to be supplemented by a second volume.

On the whole Professor Czarnomska follows the more conservative critics, but since in essentials there is a very general agreement that does not greatly matter. Her book has less value than the work of Professor Bewer, partly because it is much less interesting and partly because it gives a much less accurate impression. On the other hand it supplements Professor Bewer in a sense, for, if one wishes to know just what a tentative reconstruction of the documents he describes would be like, one has only to turn to Professor Czarnomska's volume. Studious ministers may find the book of interest and value and may be able to use it in place of more expensive works, such as Kent's six volume edition or Haupt's unfinished polychrome translation.

Matilda, Governess of the English By Sophia Cleugh. . The Macmillan Company. $2.50.

This is a romance of early Victorian days, the scenes of which take place in

the "high life" of London and Paris. Matilda leaves boarding-school to become nursery-governess in the family of the Duchess of Estmainham and ends by marrying as proxy for an unwilling fiancee a titled husband whom she comes to love.

Notices

NEW YORK FELLOWSHIP COMMITTEE

Letter of license as minister granted to Gustav Ulrich, Leonard Prater, Donald K. Evans, Lucius Garner, Doris Swett.

Letter of transfer granted to Wm. P. F. Ferguson to Pennsylvania, Eliza Everton to Illinois, Henry A. Abbott to General Convention, Jasper L. Everton to Illinois, William G. Price to Ohio, John F. Brush to Massachusetts, and H. Elmer Peters to Massachusetts.

Dismissal because of entering secular business, Edna M. Bonser, J. Howard Flower.

George H. Bowers, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

Granted license as minister to Harold I. Merrill and Carleton B. French.

Granted license to ordained clergymen to Rev. John Branch (renewal) and Rev. Montford S. Hill.

Granted letter of transfer to Rev. Harriet B. Robinson to Vermont.

Accepted letter of transfer of Rev. Charles Easternhouse and Rev. Wm. A. Garner, both from Illinois.

Allen Brown, Secretary.

* *

DAILY SERVICES AT KING'S CHAPEL

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

SOMEWHERE THERE'S A JOB THAT FITS THIS MAN!

We have a regularly ordained minister in our Church who, by reason of having a large family—a wife and five children—has had to keep his nose to the grindstone holding down a steady job, and has not been able to go out to preach as much as he wants to; indeed, he rather glories in being able to work, but he is very anxious for a wider field.

Where Is Needed a Printer and Preacher?

This man is an all-round country printer, editor and proofreader, has owned and run his own newspaper for years, has held useful positions. He is anxious to find some parish with a parsonage which needs a pastor and where a member of that parish has a newspaper or printing office where he could work, and where he could help build up the church. A church not able to hire a full time man is the one he is thinking of.

Address communications, for further details, to

John Smith Lowe,
176 *Newbury Street, Boston, Mass.*

Obituary

Hiram Parker

Hiram Parker was born in Lempster, N. H., July 3, 1830, and died at Leominster, N. H., Feb. 15, 1925.

He was the eldest son of Benjamin and Olive (Nichols) Parker, residents of the town of Lempster, and a brother of the late Hon. Hosea W. Parker of Claremont, distinguished Universalist layman, prominent lawyer and eminent Democratic leader, who was twice president of the General Convention, long president of the New Hampshire State Convention, and member of Congress from the old Third New Hampshire district from 1871 to 1875.

Hiram Parker successfully pursued the calling of agriculture on the old home farm in Lempster for the greater portion of his life, but, when past fifty years of age, removed to the west village, or "Lempster Street," and engaged in trade as a general merchant, continuing in business until about six years ago, when he sold out and removed to Penacook (Ward One, Concord) with his youngest son, who went into trade in that place.

For a full half century Mr. Parker was a leading citizen of the town, and almost continually held some one of the various offices in the gift of his fellow citizens, serving as moderator, town clerk, selectman and representative in the General Court, also as a delegate in the Constitutional Convention of 1912. He was for many years postmaster, and for four terms—from 1875 to 1897—a member of the New Hampshire Board of Agriculture for Sullivan County. Politically, he was an ardent and lifelong Democrat, serving his party frequently on town, county and state committees, and as a delegate in various conventions.

In religion he was a devoted Universalist from youth, and for many years, in early manhood, assisted in the service as a lay reader in the little Universalist chapel at East Lempster, as did his brother Hosea and various other young laymen, the small parish being unable to employ a clergyman but one-fourth of the time, but maintaining regular services each Sunday for many years.

His death occurred while he was on a visit to his son and daughter in Lancaster, and the funeral services were held in the little chapel where he had worshiped for three quarters of a century, on Thursday, Feb. 19, Rev. C. B. Etsler of Claremont officiating. Interment was in the family lot in the old town cemetery near by, where repose the remains of most of his fellow townsmen and associates.

Mr. Parker married, on Oct. 11, 1854, Miss Helen G. Moore of Lempster, who died Dec. 12, 1911. He is survived by two sons and a daughter—Fred C. and Jeanie L. (Mrs. H. F. Olmstead) of Lancaster, and Carl A. of Penacook.

H. H. M.

Alfred Elliott

Alfred Elliott, town clerk of Dartmouth, Nova Scotia, for nearly half a century, died at his home on the morning of Feb. 11. His passing removed a familiar figure in the public life of the community, one who held the respect and esteem of all the citizens, irrespective of political or religious leanings. He entered the public service of the town as a young man and readily won the confidence of the citizens. He was a life long member of the Universalist church at Halifax and seldom missed attending the services.

Surviving, besides his wife, are three sons and two daughters. The sons are Ralph W., manager of the Nova Scotia Trust Company, Halifax; Roy K., manager of the Acadia Fire Insurance Company; Laurie B., of the Public Works Department, British Columbia. The daughters are Rita, wife of Harry A. Russell, engineer, Dartmouth, and Edith.

Mrs. Alvira L. Root

Mrs. Alvira L. Root died Sunday morning, Feb. 1, at her home in Middleport, New York, at the age of ninety-three years. She had been a lifelong member of the First Universalist Church of Middleport, a charter member of its Mission Circle, and for fifty years a teacher in its Sunday school. She was also an active member of the local W. C. T. U.

Mrs. Root was born near Middleport on Nov. 3, 1831, the daughter of Abner and Almira Spalding Kittredge. Her parents were among the first settlers in this section, and from them she inherited the courageous faith and vision so characteristic of her life.

In 1850 she married Joel E. Root. One child was born to them, a daughter, Carrie E., who died at the age of twenty-two. In 1909 Mrs. Root came to live in Middleport, where she spent her remaining years. A niece, Miss Hattie Kittredge of Middleport, is the only surviving relative.

Mrs. Root was known and loved by all the residents of this community, and she was familiarly called "Auntie" Root by every one. Her life was essentially one of service for others, of unselfish devotion to the noblest causes and of loyalty to her church and its faith. At the time of her death she was the oldest member of the local church, and she will be greatly missed by her friends in the church and the community.

Mary J. Wilson

Mary J. Wilson, a life-long Universalist, died near New Castle, Indiana, Jan. 23, 1925, three days before the seventy-seventh anniversary of her birth.

Mary Wilson spent her entire life in the community known as Devon, where "Father Guthrie" ministered, through a mid-week service, for nearly half a century. Here he gathered a choice group of native people, pioneer stock, who were inspired by the spiritual fervor and indoctrinated by the vigorous presentation of his message.

Among the many faithful Mary Wilson had no superior. She was especially interested in the Sunday school and had unbounded love for children.

In recent years she, with the rest of the Devon group, received the ministrations of the Muncie pestor. Although the Devon church has been closed for some years, Mary Wilson and a company of loyal women have maintained a "circle." Through thier influence the piano and pews were transferred to an abandoned church, which was moved to the Batson Cemetery and transformed into a beautiful mortuary chapel.

The funeral services were conducted in the Batson Cemetery Chapel, Jan. 26, by Rev. Harry Adams Hersey, of Canton, N. Y.

Miss Wilson is survived by her sister, Miss Maria Wilson, two sisters-in-law, Mrs. Benton Wilson of Cambridge City and Mrs. W. H. Wilson of Devon, and a brother-in-law, Mr. Shawan, of Richmond.

Emma Ames

Miss Emma Ames was born in Washington County, Ohio, May 17, 1845, and died on New Year's morning, 1925.

Miss Ames was a member of one of our oldest Ohio families, having descended from Cyrus and Mary Ames, who settled at Belpre, Ohio, about the year 1800. Through all these years the family has been prominent in the public and social life of the community.

When little more than a girl Miss Ames became a member of the old, historic Belpre Universalist Church, and through the remaining period of her life she was entirely loyal to its interests. For many years she was a teacher in its Sunday school, and at times she gave liberally to its support. When plans were being made for the erection of the present church edifice, she gave the spacious lot where the building now stands, and at a later date made an endowment of $500 for the maintenance of religious services.

In the death of this noble woman the church and the community lose one of their most valuable members.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

Persons whose names will figure prominently in the income-tax lists this year:

Authors of cross-word books.
Dictionary publishers.
Pencil and eraser manufacturers.
Oculists and opticians.
Eclipse smoked-glass producers.
Peace prize winners.
Bobbed-hair barbers.
Evening-coiffure manufacturers.
Snow-removal contractors.
Theater storage warehousemen.

People with an income equal to the difference between what France owes us and what we will get.—*New York Times.*

* *

Their life had been very happy. Not a cloud had marred it. Then one morning the wife came down to breakfast morose and wretched.

She was snappish with her husband. She would hardly speak to him. And for a long while she refused to explain her unwonted conduct. Finally, though, the young man insisted that he be told why his wife was treating him so badly. She looked up with tears in her eyes, and said:

"John Smith, if I dream again that you kissed another woman I won't speak to you again as long as I live."—*The Delineator.*

* *

"Have you prepared your sermon for to-morrow?" asked our Southern friend of his man-of-all-work, who was also preacher at the African Methodist Church.

"No suh," said he, "I doan' have to. Sometimes I preaches from a text. Then I got to study. To-morrow I jest preaches *from the extemporaneum.*"—*Churchman.*

* *

Mr. Blank, discussing a former employee and at present a rival and competitor, said: "Why, he's a sharper, a thief, and a liar—and I taught him all he knows."—*Epworth Herald.*

* *

When a traffic cop overhauls you and asks you where you're going, tell hm you were hurrying to buy tickets to the policemen's ball before they are sold out. This plan works anywhere, at all hours of the day or night.—*Motor Age.*

* *

Chief of Police: "What! You mean to say this fellow choked a woman to death in a well-lighted cabaret in front of over a hundred and fifty people? Didn't anybody interfere?"

Cop: "No, cap, everybody thought they were dancing."—*Frivol.*

* *

A headline says: "Speeding Tourist Crashes Through Billboard." His only chance to get a glimpse of the scenery.—*Alotona Tribune.*

* *

Short: "I had quite a compliment paid me last night."

Shorter: "How's that?"

"I was held up by two bandits!"—*Judge.*

The Five Year Program

National Laymen's Committee

Official Opening of the Campaign

National Laymen's Sunday

March 1, 1925

The following churches have accepted their quotas in the Five Year Program to date:

Baltimore, Maryland
Waltham, Massachusetts
Tarpon Springs, Florida
Mount Pleasant, Iowa
Central Square, New York
Cicero, New York
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Massachusetts
Smithton, Pennsylvania
Derby Line, Vermont
Plymouth, Massachusetts
Canton, New York
Roann, Indiana
Philadelphia, Messiah, Pennsylvania
Worcester, First, Massachusetts
Detroit, Michigan
Mountville, South Carolina
Jersey, Ohio
Stoughton, Wisconsin
Oakfield, Maine
Hiram, Maine
Joliet, Illinois
Allatoona, Georgia
Oakland, Maine
Braintree, Massachusetts
Attleboro, Massachusetts
Lawrence, Massachusetts
Little Falls, New York
Arlington, Massachusetts
Cambridge, First, Massachusetts
Indianapolis, Indiana
New Haven, Connecticut
Dexter, New York
Salem, Massachusetts
Concord, New Hampshire
Franklin, Massachusetts
Racine, Wisconsin
Melrose, Massachusetts
Portland, Congress Square, Maine
Minneapolis, Church of the Redeemer, Minnesota
Grove Hall, Massachusetts

Making a total of $176,520.00

Big Rhode Island Get-together

Providence, Sunday, March 1, at 4 p. m.